

Cambridge

O Level Islamiyat

Textbook for Paper 2

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How to use this book?

The **Cambridge O Level Islamiyat Textbooks for Paper 1 and Paper 2** are specially prepared for Cambridge O Level students and comprehensively cover the Cambridge O Level Islamiyat syllabus 2058.

There are certain features and colour codes used to indicate specific information accordingly. We assure that with the help of colour coded text, students will find it easy to understand the concept and handle the book in an effective manner.

Yellow colour is used to highlight the Qur'anic verses.



"This is the Book (the Qur'an), whereof there is no doubt, a guidance to those who are Al-Muttaqun [the pious believers of Islamic Monotheism who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden)]."
(Surah-Al-Baqarah, Verse: 2)

Pink colour is used to highlight the sayings of the Holy Prophet ﷺ.



"O Allah! You are quick in account, You are the sender of the Book, we beg you to defeat the Confederates." (Sahih Bukhari)

Mustard colour is used to highlight the sayings of the Companions ؓ of the Holy Prophet ﷺ and other important personalities.



"How is it possible that I avail myself this opportunity while the Holy Prophet ﷺ is denied of it?"

We hope that the students will find this practice very helpful to remember the relevant information.

Preface

Back in 2007, when I had commenced teaching Islamiyat to the students of Cambridge O Level, I noticed that the resources that were available to guide them on this subject, and from which they would prepare for their examinations, were limited. In some instances, books were inaccurately representing or controversially portraying certain historical events of the early Islamic period. Such forms of religious representations, in my opinion, should be provided when students are fully acquainted with various hermeneutical approaches that research scholars take to study any particular religion.

As this book is primarily written for those students who are studying in Pakistan, I have aimed to present only such forms of religious interpretations that reflect how Muslims in the Islamic world have historically understood their religion. In other words, this book offers a normative recollection of how Muslims envisage their religious identity, rather than a revisionist interpretation of Islam and its history. I have attempted to observe this approach while covering all the topics that are present in the Cambridge O level Islamiyat syllabus 2058.

In addition, I have split this work into two volumes: the first volume covers only those topics that pertain to Paper 1, and the second one covers only those topics that pertain to Paper 2. While working on this book, I have also taken utmost care to provide only those forms of Islamic interpretations that are found in the primary sources of Islamic literature. Moreover, particular attention has been placed to present this work in a manner that does not actively promote criticism of any other Muslim school of thought that holds a different opinion to the one that is presented on any given topic. In this way, I hope that this book can become a medium of promoting greater tolerance and an enhanced understanding among students who follow different Islamic madhabs.

The completion of this book could not have been achieved without the active support and encouragement of Mr. Sheraz Ahmad Nagani. He knows all the efforts that have been made behind the scenes to publish this work. I would also like to thank Ms. Ghazala Amin, Mr. Khalid Hameed Sohrwardy, Ms. Hamda Haq and Ms. Neelma Kanwal for critically reviewing this work. Their insights, suggestions and efforts have greatly assisted me in producing this book.

Furthermore, I would like to extend my utmost gratitude to my wonderful parents: my mother who encouraged me to study Islam, and my father who has taught and encouraged me to have a balanced approach towards life and religion. Lastly, I would like to give my special thanks to my wonderful wife who has shown immense patience and self-sacrifice in letting me devote myself in pursuit of knowledge.

Hammad Ibn Nishat

Introduction

Cambridge O Level Islamiyat Textbooks for Paper 1 and Paper 2 have been carefully designed and it is hoped that through these books, readers will acquire the basic knowledge of Islam, its beliefs and practices. These textbooks will not only provide the learners with the knowledge of Islam, but also help them cover the O Level Islamiyat syllabus for **Cambridge International**.

To ensure that the students and teachers have a clear understanding of all the topics that are mentioned in the **Cambridge O Level Islamiyat** syllabus 2058, the contents of the syllabus have been divided into two books as **Cambridge O Level Islamiyat Textbook for Paper 1 and Paper 2**.

Cambridge O Level Islamiyat Textbook for Paper 2 encompasses all the topics that are covered in Paper 2. This textbook covers the latest curriculum of **Cambridge O Level Islamiyat** syllabus 2058.

Through this set of textbooks, it is hoped that the readers acquire knowledge of Islam, its beliefs and early history through authentic, reliable and non-controversial sources. To develop an enquiring nature and encourage the students to explore religious and historical questions related to Islam, interesting facts are presented in text boxes under the sub-heading, '**Do you know?**'

All the people behind this work have done their outmost to respect the culture, beliefs and sentiments of various religious communities around the world. As a result, this book does not purposely comprise anything that is controversial or demeaning to people from different religious backgrounds. Any such statements found in the book are backed by references which have been critically researched and accepted by a majority of authentic scholars in the field of Islamic research.

We hope that the teachers, students and other readers will find these textbooks an appropriate choice for studying the **Cambridge O Level Islamiyat** syllabus from 2014 onwards.

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Assessment at a glance

Cambridge O Level Islamiyat Syllabus code 2058

This syllabus is aimed at students who are preparing to appear for Cambridge O Level Islamiyat examinations held from 2014 onwards.

All candidates take two written papers and are expected to answer in English.

The details of the syllabus are available on the following website: **www.cie.org.uk**.

Please note that Cambridge O Level, Cambridge IGCSE and Cambridge International Level 1/ Level 2 certificate syllabuses are at the same level. Thus candidates can combine this syllabus in an examination series with any of the above mentioned Cambridge syllabuses, except syllabuses with the same title at the same level, Cambridge IGCSE** Islamiyat 0493 and Cambridge O Level Islamic Religion and Culture 2056.

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Assessment objectives

Students should be able to demonstrate that they have closely studied the topics set. They should be able to:

AO1: Recall, select and present relevant facts from the main elements of the faith and history of Islam.

AO2: Demonstrate understanding of their significance in the teachings of Islam and in the lives of Muslims.

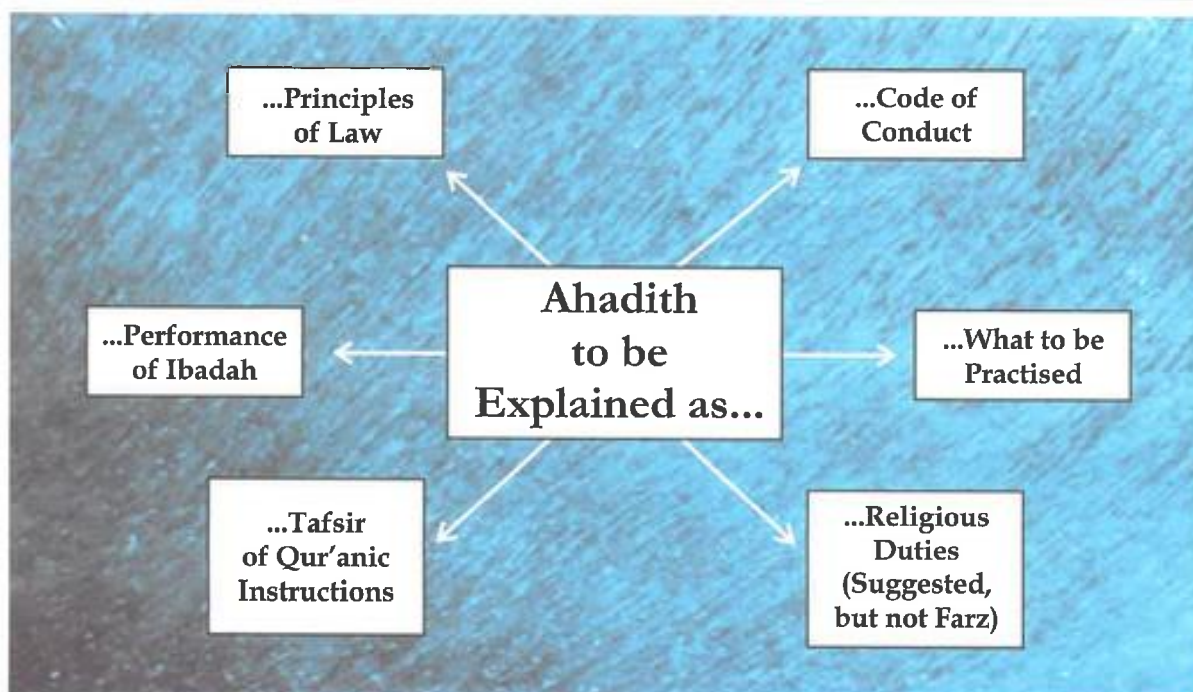
Students should study the whole syllabus.

Major Teachings of the Ahadith of Prophet Muhammad ﷺ

Topics

Ahadith (1 to 20)

1. "‘Religion is sincerity.’ We said, ‘To whom?’ The Prophet (ﷺ) said, ‘To Allah, His Book, His Messenger, the leaders of the Muslims and to their common people.’"
2. "None of you believes until he wants for his brother what he wants for himself."
3. "Let him who believes in Allah and the Last Day, either speak good or keep silent, and let him who believes in Allah and the Last Day, be generous to his neighbour, and let him who believes in Allah and the Last Day, be generous to his guest."
4. "A man asked the Prophet (ﷺ), ‘Do you think that if I perform the obligatory prayers, fast in Ramadan, treat as lawful that which is lawful and treat as forbidden that which is forbidden and do nothing further, I shall enter Paradise?’ He said, ‘Yes.’"
5. "Every person’s every joint must perform a charity every day the sun comes up: to act justly between two people is a charity; to help a man with his mount, lifting him onto it or hoisting up his belongings onto it, is a charity; a good word is a charity; every step you take to prayers is a charity; and removing a harmful thing from the road is a charity."



6.	<i>"Whosoever of you sees an evil action, let him change it with his hand, and if he is not able to do so then with his tongue, and if he is not able to do so then with his heart, and that is the weakest of faith."</i>
7.	<i>"It was said, 'O Prophet (ﷺ), who is the most excellent of men?' The Prophet (ﷺ) said, 'The believer who strives hard in the way of Allah with his person and his property'."</i>
8.	<i>"The Prophet (ﷺ) said, 'Whom do you count to be a martyr among you?' They said, 'O Messenger of Allah, whoever is killed in the way of Allah is a martyr.' He said, 'In that case the martyrs of my community will be very few! He who is killed in the way of Allah is a martyr, he who dies a natural death in the way of Allah is a martyr, he who dies in the plague is a martyr, he who dies of cholera is a martyr'."</i>
9.	<i>"No one eats better food than that which he eats out of the work of his hand."</i>
10.	<i>"One who manages the affairs of the widow and the poor man is like the one who exerts himself in the way of Allah, or the one who stands for prayer in the night or fasts in the day."</i>
11.	<i>"I and the man who brings up an orphan will be in Paradise like this.' And he pointed with his two fingers, the index finger and the middle finger."</i>
12.	<i>"The Holy Prophet (ﷺ) sent Abu Musa and Muaz bin Jabal to Yemen and he sent each of them to govern a part. Then he said: 'Be gentle and do not be hard and cause rejoicing and do not alienate'."</i>
13.	<i>"He who studies the Qur'an is like the owner of tethered camels. If he attends to them, he will keep hold of them, but if he lets them loose, they will go away."</i>
14.	<i>"May Allah show mercy to a man who is kindly when he sells, when he buys, and when he demands his money back."</i>
15.	<i>"Allah will not show mercy to him who does not show mercy to others."</i>
16.	<i>"The believers are like a single man; if his eye is affected he is affected, and if his head is affected he is all affected."</i>
17.	<i>"Modesty produces nothing but good."</i>
18.	<i>"He who has in his heart as much faith as a grain of mustard seed will not enter Hell, and he who has in his heart as much pride as a grain of mustard seed will not enter Paradise."</i>
19.	<i>"The world is the believer's prison and the unbeliever's Paradise."</i>
20.	<i>"Allah does not look at your forms and your possessions, but He looks at your hearts and your deeds."</i>

Objectives

Students will study the teachings in these Ahadith about:

1. The conduct of Muslims in their individual lives and in the community.
2. What Muslims should believe.
3. How Muslims should practise these teachings in their lives.

Explanation of Ahadith

Hadith No. 1

الَّذِينَ النَّصِيحَةُ؛ قُلْنَا: لِمَنْ؟ قَالَ: لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ، وَلِأَيِّمَةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ.

“Religion is sincerity.’ We said, ‘To whom?’ The Prophet (ﷺ) said, ‘To Allah, His Book, His Messenger, the leaders of the Muslims and to their common people’.”

Teachings of the Hadith

This Hadith is recorded in both the *Sahihain** and focuses on the individual responsibilities of a good Muslim. The term “Religion is sincerity” is a very weighty statement showing the importance of sincerity in Islam. The Holy Prophet ﷺ teaches us to follow the faith of Islam with dedication. He tells us that we must live our lives as obedient servants of Allah ﷻ and as good members of the community. We should believe and act according to the main principles of Islam and we should not upset the community but be loyal to its members.

Implementation of these Teachings

Being sincere to Allah ﷻ is of paramount importance in Islam. There are two aspects to this sincerity. The first of these is sincerity in worship. We must worship Allah ﷻ alone, offering all our devotions to Him and to no other. The second is sincerity in our belief. We must have absolute faith that Allah ﷻ alone is our Creator, our Sustainer and our Lord.

We must believe that the Qur’an is the ‘Word of Allah’ that was revealed to Prophet Muhammad ﷺ and doubt nothing that it says. The Qur’an states:

“For we had certainly sent unto them a Book based on knowledge which We explained in detail, a guide and a mercy to all who believe.” (Surah-Al-A’raaf, Verse: 52)

* *Sahihain* refers to the two compilations of authentic Ahadith of the Holy Prophet ﷺ, i.e. The Sahih Bukhari and the Sahih Muslim.

Another aspect of this sincerity is to come to the defence of the Qur'an by committing it to our memory, understanding its verses and interpreting them and thus saving the Divine Book from those who would aspire to corrupt, abuse and misinterpret it with their tongues.

We must have unwavering faith that everything that Prophet Muhammad ﷺ told us is the truth. We must obey him in all of his commands and prohibitions. We must know that everything that comes to us by way of the Holy Prophet ﷺ comes from Allah ﷻ, for Allah ﷻ informs us:

*"Nor does he speak of (his own) desire. It is only a revelation, revealed."
(Surah-Al-Najm, Verses: 3-4)*

Allah ﷻ equals obeying the Messenger ﷺ to believing when He says:

*"O you who believe! Obey Allah and obey the Messenger (Muhammad ﷺ)."
(Surah-Al-Nisa, Verse: 59)*

Sincerity to the leaders of the Muslims refers to two classes of people. The first are the scholars whose duty is to know the religion, put it into practice and teach it to the people. The second are the Muslim rulers whose duty is to carry out the laws of Islam, work for the welfare of their people and provide them with ease and comfort.

We must obey the Muslim rulers in everything that does not entail disobedience to Allah ﷻ and we must refrain from rising up against them even if they fall short of what is expected from them.



Sincerity to our fellow beings means that we must be caring towards them and extend our help and service to them, whether they are Muslims or non-Muslims. The Holy Prophet ﷺ and all his Companions ﷺ took care of the people around them in every possible manner. Once when the bier of a Jew was passing by, the Holy Prophet ﷺ stood up out of respect and beckoned his Companions ﷺ to stand up as well. When someone commented that it was the bier of a Jew, he just said, "Rise!"

Hadith No. 2

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ.

“None of you believes until he wants for his brother what he wants for himself.”

Teachings of the Hadith

This Hadith is mentioned in the *Sahihain* and emphasises the spirit of equality. It teaches us that a Muslim should desire for other Muslims what he loves for himself. This lays down a very significant principle of behaviour for dealing with each other. A true Islamic community is one which is built upon love and compassion for its members. Every member should care for and help one another. They should treat others the same way they themselves want to be treated.



The Muslim community is a community with no barriers among the races, colours, religions, or groups. All these barriers must be removed for this concept to be realised. Other barriers that should be removed include selfishness and envy. Desiring goodness for others is part of loving them. A person who expects that society should treat him with respect, needs to respect others. We should treat them in the way we want them to treat us. Muaz bin Jabal رضي الله عنه reported that the Holy Prophet ﷺ said:

“That you desire for others what you desire for yourself and do not desire for others what you do not desire for yourself.” (Musnad Ahmad)

Implementation of these Teachings

Just as we desire respect, honesty, peace and integrity for ourselves, we should offer the same to others too and avoid maltreating them in any way. Part of good treatment of others is excusing them and giving them fair chances. For example, if a person commits a mistake, then we should find an excuse for him and not jump to conclusion. There are many possibilities or ways for us to forgive those who have committed mistakes. This would enable us to live peacefully and avoid confrontations.

When a Muslim desires to have the good and lawful things of this world, he should also wish that his fellow Muslim brothers and sisters have these things too. Similarly, in times of need Muslims should empathise with each other, and reach out to them. The Holy Prophet ﷺ said:

“The believers are like a single man; if his eye is affected he is affected and if his head is affected he is all affected.” (Sahih Muslim)

Likewise, just as a person wants the best for himself in the Hereafter, he needs to guide other people towards the Straight Path so as to save them from Allah’s ﷻ wrath.

Hadith No. 3

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ،
وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ.

“Let him who believes in Allah and the Last Day either speak good or keep silent, and let him who believes in Allah and the Last Day be generous to his neighbour, and let him who believes in Allah and the Last Day be generous to his guest.”

Teachings of the Hadith

This Hadith is mentioned in *Sahihain* and focuses on the individual as well as the communal responsibilities of a true believer. This Hadith contains the rulings concerning the tongue and the behaviour of Muslims towards others. It also emphasises that we are responsible for what we say and how we deal with others, and will have to bear the consequences in the Hereafter.

There are other Ahadith as well which state that a Muslim should be careful about what he says. His words, if they are pleasing to Allah ﷻ, can either raise him to a higher level, or if they displease Allah ﷻ, may cause him to be thrown into the Hellfire. One Hadith which illustrates the example of a bad consequence resulting from what a person says, states that the Holy Prophet ﷺ said:

“A pious man from Bani Israel used to see his fellow always committing sins. One day, the pious man swore to the sinner, ‘By Allah, He will never forgive you.’ Allah was displeased with what the pious man said because only Allah knows what is our destiny, whether someone will end up in Paradise or Hell. Because of this, when the two men died, the pious man was punished and put into Hell and the sinner was forgiven by Allah.”

(Sunan Abu Dawood)

Implementation of these Teachings

What we learn here is that either we should say something beneficial and good or else we should keep silent as, on the Day of Judgement, we will be accountable for each word that we utter here. As a listener, we have to listen positively and interpret what we hear, in a good way. By teaching us to do so, Islam encourages us to minimise disputes and conflicts.

If we find ourselves in the middle of a dispute between two people, e.g. between relatives, we should not take sides. We should try to help and reconcile the differences; try to resolve the problems and end the dispute. If we do not have enough knowledge and we cannot provide proper advice, then we should keep silent.

The second part of this Hadith stresses on being courteous and generous to our neighbours and guests. In another Hadith, the Holy Prophet ﷺ said:

“Whoever believes in Allah and the Last Day should not harm his neighbour.”
(Sahihain)

We should be a source of comfort to our neighbours and should project generosity and hospitality towards them. We must make sure that we share our food with them even if they are not Muslims.

This Hadith also teaches us to be kind to our guests and entertain them well. Following the advice given by the Holy Prophet ﷺ will lead to a peaceful and harmonious society in this life and attain the pleasure of Allah ﷻ in the Hereafter.

Hadith No. 4

أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ (ﷺ) فَقَالَ: أَرَأَيْتَ إِذَا صَلَّيْتُ الْمَكْتُوبَاتِ، وَصُمْتُ رَمَضَانَ، وَأَحْلَلْتُ الْحَلَالَ، وَحَرَّمْتُ الْحَرَامَ، وَلَمْ أَرِدْ عَلَى ذَلِكَ شَيْئًا، أَدْخُلُ الْجَنَّةَ؟ قَالَ: نَعَمْ.

“A man asked the Prophet (ﷺ), ‘Do you think that if I perform the obligatory prayers, fast in Ramadan, treat as lawful that which is lawful and treat as forbidden that which is forbidden and do nothing further, I shall enter Paradise?’ He said, ‘Yes.’”

Teachings of the Hadith

This Hadith is recorded in Sahih Muslim and it highlights a significant characteristic of Islam that it is a religion based on ease. It indicates that if one wishes to enter Paradise, then along with avoiding the unlawful acts, he must be regular with the daily prayer and fasting. About *Salah* (Prayer), the Qur'an states:

*"Establish regular prayers at the Sun's decline till the darkness of the night
...And pray in the small watches of the morning..." (Surah-Al-Isra, Verses: 78-79)*

Virtuous acts are encouraged in Islam, based on one's capacity and ability. *Zakat* and *Hajj* become compulsory on those who are financially strong, but the obligatory acts of *Salah* and fasting are mandatory for every Muslim. This Hadith highlights the basic principles upon which the eligibility for Paradise is based. Thus, the minimum requirement to be fulfilled by anyone who is preparing for *Jannah*, is practising obligatory acts with sincerity and avoiding prohibitions. According to this Hadith, if a person fulfills this minimum requirement, he will surely be led towards the Paradise.

If Islamic teachings are followed with sincerity, all the obligatory acts are fulfilled, and life is spent in such a way that only the lawful is taken and the prohibited is shunned, the path to Paradise becomes clear and accessible.

Implementation of these Teachings

Imam-Al-Nawawi says that the meaning of "to treat the forbidden as prohibited" is to avoid the forbidden, and the meaning of "to treat the lawful as permissible" is to perform them, believing that they are permissible. Even before the conferment of prophethood, the Holy Prophet ﷺ never ate the meat of that animal which was sacrificed in the name of any deity, nor did he ever go near any unlawful act.

A Muslim does not bond collectively with the community merely through the daily prayers and celebration of Ramadan. These acts actually prepare the believers to observe all laws related to *Halal* (permissible) and *Haram* (prohibited) so as to sincerely achieve the true objectives. In this respect, the Qur'an says:

*"... Verily, As-Salat (the prayer) prevents from Al-Fahsha (unlawful acts)..."
(Surah-Al-Ankaboot, Verse: 45)*

Thus, as true Muslims, we should be able to discern between the *Halal* and *Haram* in every aspect of life, be it food, earnings or even relationships. Usury, theft, cheating, adultery, lying and oppression are all sinful acts which restrain a person from following the Straight Path that leads to Paradise.

The Holy Prophet ﷺ said:

“Avoid what I have forbidden you to do, and do your utmost in what I have instructed you to do.” (Agreed)

Hadith No. 5

كُلُّ سَلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ: تَعْدِلُ بَيْنَ اثْنَيْنِ صَدَقَةٌ، وَتُعِينُ الرَّجُلَ فِي دَابَّتِهِ فَتَحْمِلُهُ عَلَيْهَا أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ، وَالْكَلِمَةُ الطَّيْبَةُ صَدَقَةٌ، وَبِكُلِّ خُطْوَةٍ تَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ، وَتَمْيِطُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ.

“Every person’s every joint must perform a charity every day the sun comes up: to act justly between two people is a charity; to help a man with his mount, lifting him onto it or hoisting up his belongings onto it is a charity; a good word is a charity; every step you take to prayers is a charity; every kind word is a charity and removing a harmful thing from the road is a charity.”

Teachings of the Hadith

This Hadith is recorded in *Sahihain*. It aims to emphasise that in Islam, simple charitable acts that benefit society are considered as great deeds and the people who do them are rewarded by Allah ﷻ. Good deeds, whether great or small, benefit fellow beings and are a way of showing our gratitude to Allah ﷻ for His blessings.

Ibn Rajab says when the Holy Prophet Muhammad ﷺ mentions every joint, he calls upon us to be thankful to Allah ﷻ by doing charitable acts. The Holy Prophet ﷺ said:

“Every good act is a Sadaqah (charity).” (Sahih Bukhari)

Simple acts of caring and sharing motivate others to do the same in response, and thus create a better society which is one of the main objectives of Islam. We should set ourselves as role models regarding morality, behaviour, values and qualities in order to motivate others to follow our example and listen to us. Islam calls for and encourages its followers to build a caring society, where members of the society care for and support each other.

Implementation of these Teachings

Bringing about justice between two people, helping them resolve their disputes and guiding people who deviated in their thoughts, back to the community, is part of *Islah* (reform). People should help their fellow beings readily and voluntarily. As mentioned in the Hadith, saying a good word is also a charitable act. For example, when we notice that someone is unhappy, we can relieve his sadness or anxiety by consoling him or by making *Du'a* for him.

Another good deed is the effort of going for congregational prayers. We know that *Salah* is obligatory, but by walking to offer the prayers in congregation, we perform a charitable act at every step as congregational prayers benefit the whole community. When Muslims keep this in mind, they feel encouraged to perform such deeds.

Another charitable act that is mentioned in this Hadith is, removing a harmful thing from the road or from someone's path. For example, removing a nail from the street may prevent a car accident and consequently maintain the safety of our community. In the sight of Allah ﷻ, it is a great act and we will be rewarded for doing it. The Prophet ﷺ said:

"When you smile in your brother's face, or enjoin what is reputable, or forbid what is objectionable, or direct someone who has lost his way, or help a man who has bad eyesight, or remove stones, thorns and bones from the road, or pour water from your bucket into your brother's, it counts to you as 'Sadaqah' (charity)." (Tirmizi)

As Muslims, we have to observe such charitable acts and do as much as we can without considering whether they are notable or trivial. These charitable acts are not considered obligatory like the prayers. We do them at our convenience and according to our ability, but by performing these acts regularly, we will be closer to Allah ﷻ. The Prophet ﷺ has himself set an example by helping others in their daily chores.

Hadith No. 6

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ.

"Whosoever of you sees an evil action, let him change it with his hand and if he is not able to do so then with his tongue and if he is not able to do so then with his heart and that is the weakest of faith."

Teachings of the Hadith

This Hadith is recorded in Sahih Muslim. It highlights the essence of the Islamic *Dawah*, i.e., *Amr bil ma'roof wa nahi 'anil munkar* (enjoining good and forbidding evil), since this is the way a Muslim verifies his Faith. The Qur'an states:

*"Let there be among you a community who enjoin good and forbid evil."
(Surah-Aal-e-Imran, Verse: 104)*

This principle is very important for protecting the moral values of the society. If wrongs are not checked and admonished, people begin to accept them as common matters and eventually fail to consider them as evil. Thus it is the duty of every Muslim that when he witnesses an evil in the society, he must do *Jihad* against it and stop it by using all his authority and power. If he is not able to stop it physically, then he must admonish it verbally and create awareness among the people. But when he feels that even his voice goes unheard, then at least he should keep himself away from that evil.

The last portion of the Hadith clearly states that the least a Muslim can do in the case of witnessing an evil act is to condemn it in his heart. This means that he should dislike the evil he comes across. But as mentioned in the Hadith, that would be like possessing the weakest degree of Faith.

The main objective in fulfilling this obligation is to attain and maximise benefits and to eliminate or minimise harm prevailing in the society. An important fact to be remembered here is that on the Day of Judgement, we will be judged by Allah ﷻ not only on the basis of our intentions but our acts as well.

Implementation of these Teachings

Scholars say that before using the hand, we should start with advice, warning the people of the consequence of evil and encouraging and motivating them to do good deeds. If we see that there is no change in the people, only then is it permissible to use the hand (here hand refers to the maximum authority one possesses). People differ in their ability to change things; however, when someone is higher in rank or authority, then there is more responsibility on him to remove the evil. When Abu Bakr ؓ witnessed how Bilal ؓ was being treated by his cruel master, he immediately used his authority, bought him by paying a hefty amount and then set him free.

Ash-Shatibi says that the *Da'ee* (caller) must predict the consequences of what he says or does, whether by hand or by tongue. If it is very likely that, as a result of attempting to change the evil, the caller himself or another person will be harmed, then changing the

situation is no longer obligatory upon him. Here harm does not refer to insults or curses, but to physical injury such as being beaten or killed. He should resort to invoke Allah ﷻ. This is an action of the heart, such as saying:

"O Allah ﷻ, there is nothing that I can do to change this bad situation that You dislike and disapprove except that I hate it to take place. I do not agree to it. O Allah ﷻ, forgive me, guide me and save my heart to be influenced by it."

Hadith No. 7

قِيلَ: يَا رَسُولَ اللَّهِ! أَيُّ النَّاسِ أَفْضَلُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: مُؤْمِنٌ يُجَاهِدُ فِي سَبِيلِ اللَّهِ بِنَفْسِهِ وَمَالِهِ.

"It was said, 'O Prophet (ﷺ), who is the most excellent of men?' The Prophet (ﷺ) said, 'The believer who strives hard in the way of Allah with his person and his property'."

Teachings of the Hadith

This Hadith is recorded in Sahih Bukhari. It highlights the importance of *Jihad* in Islam which is the extension of one's power (physical, mental and financial) in the way of Allah ﷻ. According to another Hadith, the greatest *Jihad* is the struggle against the evil passions of one's own self. Apart from this, the Holy Prophet ﷺ stated that even when a Muslim uses his tongue to protest against the atrocities of a tyrant ruler, he is waging a war, *Jihad bil Lisan* against him.

Jihad means to strive hard in order to maintain peace and harmony in society and to counter the aggression and opposition against Islam to the extent that one sacrifices his life and property in the way of Allah ﷻ. The Qur'an states:

"Those who believe, and suffer exile and strive with might and remain, in Allah's cause, with their goods and their persons, have the highest rank in the sight of Allah..."
(Surah-Al-Tauba, Verse: 20)

"Let them fight in the cause of Allah, who sell the life of this world for the Hereafter, to him who fights in the cause of Allah, whether he is slain or gets victory, soon shall We give him a reward of great (value)."
(Surah-Al-Nisa, Verse: 74)

Thus, a believer devotes all his possession and his entire life to Allah ﷻ. This superior attribute of the believers is indicated in the Qur'an as follows:

"Say (O Muhammad ﷺ): 'Verily, My prayer, my sacrifice, my living and my dying, are for Allah alone, the Lord of all the worlds'." (Surah-Al-An'aam, Verse: 162)

Implementation of these Teachings

A true believer is tested when he witnesses injustice and ignorance against Islam, and willingly uses whatever possession and property he has, in the way of Allah ﷻ to please Him. In addition to this, what a believer must do is to attend to the deeds and thoughts that please Allah ﷻ most. In this endeavour, he is guided by his wisdom and foresight. He is responsible for carrying out a struggle on an intellectual level as well as on physical grounds against the tyrants in the world. Shouldering this all-important responsibility is one way to earn the pleasure of Allah ﷻ.

We have the examples of the Companions of the Holy Prophet ﷺ who always readily participated in the battles waged against the unbelievers and never felt hesitant in laying down their lives in the way of Allah ﷻ. The Holy Prophet ﷺ said:

"Fire will not touch a foot which trots on the path of Allah." (Sahih Bukhari)

The examples of donations given by Abu Bakr, Umar, Uthman and Abu Aqueel Ansari for the Tabuk expedition, are glowing examples of *Jihad bil Maal* (spending in the way of Allah ﷻ).

Hadith No. 8

قَالَ رَسُولُ اللَّهِ ﷺ: مَا تَعُدُّهُنَّ الشَّهِيدَ فِيكُمْ؟ قَالُوا: يَا رَسُولَ اللَّهِ! مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ.
قَالَ: إِنَّ شُهَدَاءَ أُمَّتِي إِذَا لَقِيتُ مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ،
وَمَنْ مَاتَ فِي الطَّاعُونَ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي الْبُطْنِ فَهُوَ شَهِيدٌ.

*"The Holy Prophet (ﷺ) said, 'Whom do you count to be a martyr among you?'
They said, 'O Messenger of Allah, whoever is killed in the way of Allah is a martyr.'
He said, 'In that case the martyrs of my community will be very few! He who is killed in the way of Allah is a martyr, he who dies a natural death in the way of Allah is a martyr, he who dies of plague is a martyr, he who dies of cholera is a martyr'."*

Teachings of the Hadith

This Hadith is recorded in Sahih Muslim and rectifies the common belief that only those people are counted as martyrs who die on the battlefield. In Islam, martyrdom is one of the lofty ambitions of a true believer. This is because dying as a martyr entails abundant rewards designated for such people in the Hereafter.

In this Hadith, the Holy Prophet ﷺ is defining the categories of 'martyrs' in Islam. They are not just those who sacrifice their lives in the battlefield but even those people who left their homes for the sake of Allah ﷻ and died a natural death. According to Imam-Al-Nawawi:

"The second category of martyrs will receive rewards of martyrdom, and yet unlike the martyrs of Jihad, they will be bathed (before burial) and prayed over."

There are basically two broad categories of *Shuhada* (martyrs) in Islam; firstly, those who die fighting for the cause of Allah ﷻ (i.e., in *Jihad fi Sabilillah*), and secondly, those who succumb to certain types of ailments or calamities. According to this Hadith, the second group, although not recognised and treated as martyrs in this world, will also receive rewards as martyrs in the Hereafter. Ibn Hajar stated:

"We can conclude from this Hadith that martyrs are of two types: Those who are recognised as martyrs in this world, and those who are recognised as martyrs only in the Hereafter. A martyr recognised in this world is one who has died fighting in the cause of Allah without having retreated from the battle. But those who are recognised only in the Hereafter are those upon whom the laws of martyrdom are not applicable in this world, although they merit the rewards of martyrdom."



Implementation of these Teachings

One is advised not to jump to conclusion that everyone who dies in similar circumstances as mentioned above, will automatically merit the rewards of martyrdom. Such an inference is not valid, since Allah's ﷻ acceptance of a person's effort ultimately depends on his or her state of Faith or *Iman* as well as upon the way he or she responded to the will of Allah ﷻ at the time of death. Therefore, if a believer wishes to attain the noble rank of a *Shaheed*, he must spend his time living every moment according to Allah's ﷻ will. To achieve this goal, he needs to follow the Qur'an and the way of the Holy Prophet ﷺ.

We have the example of Abu Ubaidah bin Jarrah ؓ, the governor of Syria, who, while being at *Jihad*, died of plague. It should be a desire of every Muslim to die as a martyr as according to a Hadith:

"Whoever sincerely desires the rank of martyrdom, gets the rank of martyrdom even if he is not killed (in the battle field)." (Sahih Muslim)

Hadith No. 9

مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِّنْ أَنْ يَأْكُلَ مِنْ عَمَلٍ يَدِهِ.

"No one eats better food than that which he eats out of the work of his hand."

Teachings of the Hadith

This Hadith encourages the dignity of labour and makes it clear that getting one's sustenance from honest and hard work is one of the praiseworthy acts of worship. The Holy Prophet ﷺ says:

"To earn a clean living, is also a duty next to the obligatory duties of Faith." (Baihaqi)

Once, a Companion ؓ asked the Holy Prophet ﷺ about income that was better and more clean. He replied:

*"The one who works with his hands; and every trade that is done with honesty."
(Musnad Ahmad)*

In Islam, hard work in order to earn a living, is given importance to such an extent that it is considered as an act of *Ibadah* (worship) in itself. Although some people believe that they are not obliged to work because they dedicate themselves to worshipping Allah ﷻ, this is an incorrect perception of the concept of worship.

In Islam, working for survival in a lawful manner is considered as essential as worshipping the Creator. Allah ﷻ instructs us in the Qur'an to traverse the universe and make use of all the abundant resources that have been created for us. Islam expects its followers to be part and parcel of a working and productive society. It believes in the dignity of labour which entails self respect and integrity. Working through hard labour promotes independence and does not leave one's survival at the mercy of others. This applies not only to individuals but the society and nations, at large.

Implementation of these Teachings

As Muslims we not only have to be consistent in our acts of worship, we also have to work hard to make an honest living. It is recorded in the famous sayings of Al-Albani:

"Work hard (for making a living and survival) as if you are going to die."

In Islam, unlawful means of earnings such as usury, bribe, gambling, theft, etc. are strongly prohibited. Beggary is also not allowed in Islam as it is disgraceful for an able-bodied man to be dependent on charity. The Holy Prophet ﷺ said:

*"The flesh that has been sustained by unlawful earnings will not enter Paradise.
It is more suited to Hell." (Musnad Ahmad)*

Imam Al-Ghazali mentioned in his book *Ihya' Ulum-Ad-Deen* (Revival of the Religious Sciences) that Prophet Isa (عليه السلام) once saw a man who had completely devoted himself to worship. When he asked him how he got his daily bread, the man replied that his brother, who worked, provided him with food. Isa (عليه السلام) then told him:

"That brother of yours is more religious than you are." (The Book of Provision, Chapter 1)

Umar (رضي الله عنه) used to tell people:

"Never should anyone of you think that Du'a (supplication) for sustenance without work will avail him, for heaven never rains gold or silver."

Thus, Islam teaches us that true faith is not just about observing rituals but also what is demonstrated through sincere deeds as these make a noticeable addition to the progress of society. Moreover, the status of honest, hardworking men, who do odd jobs, is not lowered because of the kind of work they do. Thus the rich in the society should not look down upon those who do manual labour.

Hadith No. 10

السَّاعِي عَلَى الْأَرْمَلَةِ وَالْمُسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ، أَوْ قَائِمِ اللَّيْلِ الصَّائِمِ النَّهَارِ.

“One who manages the affairs of the widow and the poor man is like the one who exerts himself in the way of Allah, or the one who stands for prayer in the night or fasts in the day.”

Teachings of the Hadith

This Hadith is recorded in Sahih Bukhari. It highlights the responsibilities of an individual Muslim and the virtue of *Huqooq ul Ibaad* i.e., the rights that people have on each other.

Islam requires that the community of Muslims should behave amongst themselves in a brotherly fashion and should have sincere concern for each other. Therefore, those who are needy, should be helped and taken care of, by their brothers in faith. The ones who try to alleviate the miseries of the deserving people will receive the reward of striving in the way of Allah ﷻ.

It is neither piety nor an act of *Taqwa* to sit silently and be passive when the fellow beings are affected by some form of hardship or disaster. Hence, the one who fights for the cause of the widows and the poor will get reward equal to the one who is striving in the way of Allah ﷻ. He will also get reward equal to that which a Muslim achieves by standing for prayers throughout the night and by fasting all day long. Islam, being pre-eminently a religion of service and humanity, lays special stress upon these virtuous acts. It is as much concerned with minimising human suffering in this world as in the Hereafter.

Implementation of these Teachings

Islam does not allow Muslims to be self-centered, and indifferent to the needs of the deserving people in the society.

True social service consists of giving comfort and help to the people in distress. The distressed and the needy include all helpless sufferers such as those who need food,

clothing, abode or medicine etc. in normal circumstances, or in case of calamities such as flood, earthquake, famine or other natural disasters. Here, the poor, the debtors, widows and orphans are also included in this category. Abu Hurairah رضي الله عنه reported that when a man complained to the Holy Prophet ﷺ of having a hard heart, he said:

“Pat an orphan’s head and feed the poor.” (Mishkat)

In Madinah, Abu Bakr رضي الله عنه used to milk the goats of poor families. After becoming the caliph, once while passing through a street, he heard a girl remark:

“Now that he has become a caliph, why would he milk our goats!” On hearing this, Abu Bakr رضي الله عنه replied, “My daughter, my position will not affect my routine. I will milk your goats as usual.”

Hadith No. 11

أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ كَذَا. وَقَالَ بِأَصْبَعَيْهِ السَّبَّابَةِ وَالْوُسْطَى.

“I and the man who brings up an orphan will be in Paradise like this.” And he pointed with his two fingers, the index finger and the middle finger.”

Teachings of the Hadith

This Hadith is recorded in Sahih Muslim and highlights the exalted status of a person who takes care of an orphan. Taking care of the poor, weak and orphans is a sign of following in the footsteps of the Holy Prophet ﷺ and his Companions رضي الله عنهم. Spending money on an orphan is something that is encouraged in particular. Bringing up an orphan is one of the righteous deeds which can be the means of entering Paradise, and indeed of attaining the highest positions therein. In these words of the Holy Prophet ﷺ, there is sufficient encouragement for the believer who looks after the orphans and treats them with kindness. Ibn Battaal said:

“It is a duty for the one who hears this Hadith to act upon it, so that he will be with the Prophet ﷺ in Paradise.”

The Holy Prophet ﷺ said:

"This money is fresh and sweet. Blessed is the wealth of the Muslim, from which he gives to the poor, the orphan and the wayfarer." (Sahihain)

Implementation of these Teachings

As orphans do not have parents to take care of their basic needs, a person should look after their social and emotional needs as well as their financial issues. Welfare and care of the orphans also demand that the guardian should act as a trustee, and look after their wealth and property left by their deceased parents. Allah ﷻ strictly condemns those who try to usurp the property of orphans.

Just as a father educates and disciplines his children rather than simply spending on them, the religious and educational training of an orphan is also very important. This is the true bringing up of an orphan, i.e. bringing him up like his own son, which is not limited to feeling compassionate about him and being kind to him but also disciplining him and educating him in the best manner. Concerning a man educating his children, Ibn Sa'adi said:

"When you feed them, clothe them and train them physically, you are fulfilling their rights for which you will be rewarded; by the same token, when you train them spiritually and impart beneficial knowledge to them and guide them towards good morals and manners and warn them against the opposite, you are also fulfilling rights which are even more important." (Bahjat Quloob-al-Abraar)

The Holy Prophet ﷺ himself was an orphan and he would very well understand the needs of orphans. He looked after his freed slave, Zaid bin Haritha, so well that the latter decided to stay with him all his life.

Hadith No. 12

بَعَثَ رَسُولُ اللَّهِ (ﷺ) أَبَا مُوسَى وَمُعَاذَ بْنَ جَبَلٍ إِلَى الْيَمَنِ، وَبَعَثَ كُلَّ وَاحِدٍ مِنْهُمَا عَلَى مَخْلَافٍ.
ثُمَّ قَالَ: يَسِّرَا وَلَا تَعْسِرَا وَيَسِّرَا وَلَا تُنْقِرَا.

"The Prophet (ﷺ) sent Abu Musa and Muaz bin Jabal to Yemen and he sent each of them to govern a part. Then he said: 'Be gentle and do not be hard and cause rejoicing and do not alienate'."

Teachings of the Hadith

This Hadith is recorded in Sahih Bukhari and highlights the duties of a Muslim leader, and the responsibilities that lie on his shoulders.

Kindheartedness and sympathetic behaviour towards the people are the moral obligation in the political system of Islam. If a governor is not gentle but is hard and alienates the people from him, the caliph has all the authority to remove him. Hence, in no way is it allowed for the governors or leaders of the Muslim lands to torture, enslave or abuse their citizens, whether Muslims or non-Muslims. Cruelty and arrogance from the ruler's side not only make people miserable, these qualities of the leader can even create hard feelings towards Islam and its teachings. Hence people tend to violate the rules imposed by the religion and deviate from the 'Right Path'. Ayesha رضي الله عنها reported that the Messenger of Allah ﷺ used to pray:

"O Allah! He who is entrusted with authority to rule over my Ummah, and is hard with them, You be hard with him, and he who is entrusted in any way with the affairs of my Ummah and treats them kindly, show kindness to him." (Sahih Muslim)

Implementation of these Teachings

In Islam those who are entrusted with the duty of governance are required to work for the betterment of the people. They are required to be kind and gentle and are not allowed to be harsh or strict. They need to keep their doors open at all times so that the common man can seek their assistance freely. Rather than terrorising them through oppression and harassment, the rulers are required to make their people feel at ease.

We should not be harsh with others because an aggressive and harsh person makes his own life miserable as well as of those around him. Whereas, a kind and gentle person lives his life peacefully and the people around him also feel comfortable. After the death of Abu Bakr رضي الله عنه, when Umar رضي الله عنه became the next caliph, he prayed to Allah ﷻ in these words:

"O Allah ﷻ, I am told by people that I am hard and strict. Please soften my heart and make me responsible so that I can feel for the problems of others, as my own."

As a caliph, he was so particular about his responsibilities that once he commented:

"Even if a dog dies hungry on the bank of the River Euphrates, Umar رضي الله عنه will be responsible for dereliction of duty."

Hadith No. 13

إِنَّمَا مَثَلُ صَاحِبِ الْقُرْآنِ كَمَثَلِ صَاحِبِ الْإِبِلِ الْمُعَقَّلَةِ: إِنْ عَاهَدَ عَلَيْهَا أَمْسَكَهَا، وَإِنْ أَطْلَقَهَا ذَهَبَتْ.

"He who studies the Qur'an is like the owner of tethered camels. If he attends to them, he will keep hold of them, but if he lets them loose, they will go away."

Teachings of the Hadith

This Hadith is recorded in Sahih Muslim and emphasises on strengthening the bond between the believer who studies the Qur'an, and the Qur'an itself. The Qur'an being the 'Word of Allah' ﷻ is the ultimate source of guidance and hence its teachings should not be forgotten by a Muslim. Guidance can only be attained by regular recitation and studying of the Qur'an. If one does not consistently ponder over the message of the Qur'an then he will lose much of the theme, guidance and wisdom of the 'Divine Book'. The Holy Prophet ﷺ said:

"Keep on reciting the Qur'an, for by Him in Whose hand my life is, the Qur'an runs away (is forgotten) faster than the camels that are released from their tying ropes."
(Sahih Bukhari)

Implementation of these Teachings

The Qur'an is the complete code of conduct that guides us in all aspects of our life. When the recitation of the Qur'an is neglected and a person becomes indifferent to it, slowly and gradually, its verses fade out from his memory. Thus, a person should recite the Qur'an regularly and vigilantly as it is a source of spiritual benefit to him. The Holy Prophet ﷺ said:

"The noblest of my community are those who carry the Qur'an (in their memories)."

Reciting the Qur'an is a rewarding act but we should also try to understand its meanings since it is necessary for ultimate salvation. That is why, a lot of people not only make an effort to commit it to their memories, they also make sure to revise it with its translation, especially during the *Taraweeh* in Ramadan. The Holy Prophet ﷺ himself revised the Qur'an with Jibrael عليه السلام during the nights of Ramadan, a process known as *Al-Irda*. During the last Ramadan of his life, he revised the Qur'an twice, with Jibrael عليه السلام. The Holy Prophet ﷺ said:

"Whosoever reads the Qur'an and commits it to memory and knows its lawful things as lawful and unlawful things as unlawful, Allah will admit him into Paradise." (Tirmizi)

Hadith No. 14

رَحِمَ اللَّهُ رَجُلًا سَمَحًا إِذَا بَاعَ وَإِذَا اشْتَرَى، وَإِذَا اقْتَضَى.

"May Allah show mercy to a man who is kindly when he sells, when he buys, and when he demands his money back."

Teachings of the Hadith

This Hadith is recorded in Sahih Bukhari and highlights the ethics in business transactions. According to the teachings of Islam, trade and business should be conducted with justice, honesty and with proper procedures. Islam strongly disapproves all transactions which are unjust or unfair. A true believer verifies his faith not just through his act of worship but also by showing compassionate behaviour towards his fellow beings, since Allah ﷻ being the most Merciful, expects him to show mercy to others while dealing with them.

As mentioned in the 'Verse of Transaction' which is the longest verse of the Qur'an, when a debt is contracted, it must be written down, fairly, in the presence of two witnesses so as not to cause any inconvenience to the debtor or the creditor.

Implementation of these Teachings

In Islam, the debtor has to give back to the creditor that which he was loaned within the stipulated time. However, if he cannot pay back the loan on time, then the creditor is instructed to be kind and gentle in his asking for its return. At no time can the creditor demand for interest on the loan, as it is *Haram* (not permissible in Islam). In fact if he can forgive the debtor then that would be the ideal condition. However, if he needs the money back, then he should give him more time and be flexible in his approach. The Holy Prophet ﷺ said:

"Allah will protect him from the agonies of the Day of Judgement who allows respite to a poor and indigent person in payment of his debt or writes it off." (Sahih Muslim)

As for the seller, he must never think that he should deceive the people or consider that he is at liberty to demand as much money as possible from the buyer. Rather he should set up a reasonable rate which will not only be profitable for him but for the buyer as well. As for the buyer, he should not try to deceive the seller by lying and stating that his competitor is selling at a cheaper rate when that is not the case. He should be honest and deal fairly while buying.

The Holy Prophet ﷺ was an excellent model of business ethics. He condemned taking of usury on loan, selling of defective goods without letting the buyer know about it, hoarding of goods in times of need, and bribery. All these practices affect the society in a negative way, and promote dishonesty and lack of trust among the people.

Hadith No. 15

لَا يَرْحَمُ اللَّهُ مَنْ لَا يَرْحَمُ النَّاسَ

“Allah will not show mercy to him who does not show mercy to others.”

Teachings of the Hadith

This Hadith is recorded in Sahih Muslim. It emphasises on acquiring the attribute of mercy, and condemns cruelty, harshness and brutality in a Muslim's behaviour.

Mercy is one of the outstanding traits of a Muslim. By being kind and merciful to others, a Muslim's soul abides in peace as he is blessed by Allah ﷻ. The Holy Prophet ﷺ said:

“You should be kind to those who are on earth, and He, Who is in Heavens, will be kind to you” (Tirmizi, Abu Dawood)

Mercy is an outstanding quality of a believer. It is regarded as the best human characteristic and leads to being forgiving, considerate and beneficent to others, whether they are Muslims or non-Muslims. It ties the whole of humanity in the bond of compassion. It does not merely exist as internal kindness without external results. The Holy Prophet ﷺ said:

*“He who is devoid of kindness is devoid of (all) good.”
(Sahih Muslim)*

ALLAH WILL NOT SHOW
mercy
TO HIM WHO
DOES NOT SHOW MERCY TO
OTHERS.



Implementation of these Teachings

There are many ways of showing mercy such as pardoning and forgiving those who err, helping those in trouble, assisting the weak, feeding the hungry, tending to the sick and consoling the grieved.

The life of the Holy Prophet ﷺ is the best example for us to follow as it is replete with examples of kindness and mercy to others. Despite the fact that the Holy Prophet ﷺ was badly persecuted in Makkah for thirteen years, and was pelted with stones during his visit to Ta'if, he never cursed his enemies nor took revenge. At the time of the conquest of Makkah, he forgave every one who had been a source of torture to him. The Qur'an states:

"And We have sent you (O Muhammad ﷺ), not but as a mercy for the 'Alamin (mankind, jinn and all that exists)." (Surah-Al-Anbiya, Verse: 107)

Hadith No. 16

الْمُؤْمِنُونَ كَرَجُلٍ وَاحِدٍ، إِنْ أَشْتَكَى عَيْنُهُ أَشْتَكَى كُلُّهُ، وَإِنْ أَشْتَكَى رَأْسُهُ أَشْتَكَى كُلُّهُ.

"The believers are like a single man; if his eye is affected he is affected and if his head is affected, he is all affected."

Teachings of the Hadith

This is recorded in Sahih Muslim and stresses on the communal responsibility of brotherhood and fraternity. Using the analogy of a body, this Hadith teaches us how the believers all around the globe must feel for a Muslim community or nation that has been affected by some ill fate or calamity. In another Hadith, the Holy Prophet ﷺ compared the Muslim *Ummah* to a building. He said:

"One believer is to another, like the (bricks of a) building, each one is holding and supporting the other." (Sahihain)

Tied in the bond of brotherhood (in Faith), the Muslims stand on the same footing irrespective of caste, colour, creed or country. It is the brotherhood for peace and harmony, and therefore sympathy and compassion are the basis and soul of fraternity. Allah ﷻ says in the Qur'an:

"Believers are but a single brotherhood..." (Surah-Al-Hujraat, Verse: 10)

Since this brotherhood has been established by Allah ﷻ Himself, it is obligatory for the whole Muslim *Ummah* to cooperate with each other, and to be considerate in times of need.

Implementation of these Teachings

Muslims must behave kindly towards each other and they must help one another in times of need and adversity. Abu Hurairah رضي الله عنه narrated that the Holy Prophet ﷺ said:

"You cannot enter Paradise unless you are believers and you cannot be true believers unless there is reciprocal love among you." (Sahih Muslim)

In time of hardships, Muslims should respond to the miseries of their fellow beings and try to relieve their pain and sufferings whether they belong to their own place or some other city or country. It is also mandatory that if two believing parties quarrel then the Muslims should make peace between them. Muslims should be supportive towards other Muslims to strengthen the Islamic community. This unity is also shown when the believers stand shoulder to shoulder in rows, in the congregational prayers. *Mawakhat* or the bond of brotherhood (in Faith), which was created between the *Muhajireen* رضي الله عنهم and the *Ansar* رضي الله عنهم sets a beautiful example of fraternity for the Muslims.



Hadith No. 17

الْحَيَاءُ لَا يَأْتِي إِلَّا بِخَيْرٍ.

"Modesty produces nothing but good."

Teachings of the Hadith

This Hadith is recorded in Sahih Muslim and highlights the virtue of humility and self-effacement which, according to the Holy Prophet ﷺ is the distinctive quality in Islam. In this Hadith, the word, 'good' refers to all those qualities of a believer which make him a good Muslim.

Haya (modesty) is a cardinal feature of Islam which plays a vital role in character building. It opens all doors to virtue, leads to goodness and saves a Muslim from getting involved in bad or indecent acts, and incurring the displeasure of Allah ﷻ. Treating bad actions, thoughts and desires as evil acts and refraining from them, are all ways of displaying modesty. The Qur'an states:

"...Come not near to Al Fawahish (shameful deeds) whether in open or in secret..."
(Surah-Al-An'aam, Verse: 151)

Abdullah bin Umar ؓ reported that the Holy Prophet ﷺ said:

"Modesty and Iman (Faith) are companions; when one is taken away, the other follows it." (Baihaqi)

According to this Hadith, *Iman* (Faith) and modesty are interlinked. When there is *Iman*, there is modesty and when the latter vanishes from a society, indecency and immorality prevail. Modesty is a state of mental piety and all human beings are born with this natural goodness. However, as time passes, it gets spoiled due to the environment and dominating ideologies. Muslims need to be aware of such challenges and exert their efforts to protect their *Iman* and to foster a humble and respectful society. The Holy Prophet ﷺ said:

"Allah dislikes the one who talks foul and indulges in vulgarity" (Tirmizi)

Implementation of these Teachings

Modesty encompasses not just the purity of thoughts but also the way a Muslim interacts with others, the way he dresses and the life style he adopts. Modesty must be exercised in social gatherings. Men and women should not mingle freely with each other as free mingling of males and females lead to evil acts like adultery, rape and sexual harassment. In Islam, females are advised to observe *Purdah* (veil) as a protection and to keep their appearances modest by dressing properly in such a manner that the dress is neither flimsy nor it reveals the shape of the body. Similarly the males should also dress modestly, making sure that their *Satar** is covered. Allah ﷻ says in the Qur'an:

"Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allah is All-Aware of what they do. And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent ..."
(Surah-Al-Noor, Verses: 30-31)

* *Satar* means those parts of the body (for men, from navel to knees, for women, the whole body except the eyes/face, hands and feet) which Islam directs to cover.

The misuse of technology has its negative and destructive impact on modesty nowadays. So the concept of *Haya* should be promoted through all possible means and at all levels by everyone; educators, parents and preachers. We must practise modesty by adopting a simple life style which is devoid of ostentation, by being humble towards others and by guarding our actions. One should show modesty towards Allah ﷻ by controlling his desires and thoughts, and keeping them pure. The Holy Prophet ﷺ said:

“Modesty is from faith and faith is in Paradise and indecency is from evil and evil is in fire.” (Musnad Ahmad)

Hadith No. 18

لَا يَدْخُلُ النَّارَ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ كِبَرٍ. وَلَا يَدْخُلُ الْجَنَّةَ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ.

“He who has in his heart as much faith as a grain of mustard seed will not enter Hell, and he who has in his heart as much pride as a grain of mustard seed will not enter Paradise.”

Teachings of the Hadith

This Hadith is recorded in Sahih Muslim and it highlights the great reward of Faith and the severe consequences of having pride in one's heart. Having Faith in one's heart means submitting before Allah ﷻ, and acting as His humble servant, whereas, having pride in the heart means being overcome by self-conceitedness and this is the very negation of Faith. **Pride and Faith** cannot thus go together. *Iman* (Faith) inculcates in man, the spirit of humility and submission to the Truth. Greatness and pride are attributes of Allah ﷻ and being proud means sharing an attribute of Allah ﷻ. The Holy Prophet ﷺ said:

“Allah the Exalted, says, ‘Pride is My cloak and greatness is My robe, and he who competes with Me in respect of either of them, I shall cast him into Hell-fire.’”
(Sunan Abu Dawood)

Pride is the expression of vanity which is one of the greatest hurdles in the path of Truth. The self-conceited man accepts nothing which does not satisfy his vanity and therefore he cannot be a true believer. Moreover, proud and self-conceited people not only deny the Truth, but they even look down upon those who have ties of human brotherhood with them. It is mentioned in the Qur'an:

“... Verily, Allah does not like such as are proud and boastful.”
(Surah-Al-Nisa, Verse: 36)

Implementation of these Teachings

The line between Faith and pride is very clear. The Qur'an has mentioned at numerous places that it is vanity and self-conceit which stand in the way of man in accepting Truth. It was out of pride that Iblis refused to obey the command of Allah ﷻ, whereas Adam ﷺ acted humbly, accepted his mistake and asked for forgiveness. He was forgiven by Allah ﷻ, and was given the title of, 'The Best Creation'. Iblis due to his pride and arrogance, was thrown out of heaven and was cursed by Allah ﷻ. Therefore, we must never cross this line and must constantly re-check and analyse ourselves and our actions.

Humility should be adopted in every moment of our lives and we should follow the examples of the Prophet ﷺ who, despite being on the highest pedestal, was humble and subservient to Allah ﷻ. We must adopt humility not only in behaviour but also in our dress and manners and must not take pride in race, wealth, knowledge and power. We should be humble towards others and should not boast about ourselves. The Qur'an states:

"And swell not your cheek (for pride) at men nor walk in insolence through the earth; for Allah loves not any arrogant boaster" (Surah Luqman, Verse: 18)

Hadith No. 19

الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ.

"The world is the believer's prison and the unbeliever's Paradise."

Teachings of the Hadith

This Hadith is recorded in Sahih Muslim and teaches a believer to lead a life of check and balance in this world, while focusing on his final destination i.e. the Paradise.

The world is a prison-house for a believer because he is not absolutely free to do what ever he likes. He is required to exercise self-restrain and see whether what he is doing is permissible or not in the sight of Allah ﷻ. He is expected to avoid evil and not to allow himself to indulge in it. The non-believer however, feels free to do whatever he likes and is not worried about moral checks. He considers this world as his permanent abode and gets attached to it to such an extent that he makes its joys and comforts, his ultimate end. Therefore, this world has been termed as a paradise for him, whereas it is like a hard

toiling ground for a Muslim as he will be rewarded in the Hereafter. The Prophet ﷺ said:

“The world is the believer’s prison and famine, but when he leaves the world, he leaves the prison and the famine.” (Tirmizi)

Implementation of these Teachings

We need to know and understand the above prophetic teachings in order to be patient and earn Allah’s ﷻ rewards in the eternal world to come. We need to realise that going to Paradise is not that easy, as Allah ﷻ will try us in this life with our health, wealth, children and the like. However, let us remember that whatever suffering or burden we may have here, will be temporary as this world is merely a testing ground. The Holy Prophet ﷺ said:

“Live in this world as if you were a stranger or a wayfarer.” (Sahih Bukhari)

Thus, we need to move in this world in a restricted manner, staying within the limits of Islam and refrain from pursuing the worldly ambitions which go against its tenets. Such restrictions might make a Muslim believe that he is not able to enjoy individual liberty, and a life of lavishness and that he has to face more miseries and problems as compared to a non-believer. However, we must be sure that the burden that we encounter in this life, is within our capacity. And that eventually, we will reap the reward of Paradise for resisting the evil temptations of this world. The Prophet ﷺ said:

“I have nothing to do with this world. The parable of me and this world is like a rider who rests in the shade of a tree, then he passes on and leaves it.” (Tirmizi , Ibn Majah)

Hadith No. 20

إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صَوْرِكُمْ وَلَا أَمْوَالِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ.

“Allah does not look at your forms and your possessions, but He looks at your hearts and your deeds.”

Teachings of the Hadith

This Hadith is recorded in Sahih Muslim and highlights the fact that Divine favour is not granted because of one’s physical appearance or wealth. Allah ﷻ judges and rewards or punishes us only on the basis of our motives and actions.

The Holy Prophet ﷺ said:

“Actions are judged by intentions...” (Sahih Bukhari)

This makes it clear that no matter how good and noble an act may apparently be seen as, it is worthless in the sight of Allah ﷻ if the heart is lacking in earnestness and its aim is not solely for seeking the pleasure of Allah ﷻ.

We also learn from this Hadith that Islam stresses on absolute unity in the variety of the human race. The Holy Prophet ﷺ said:

“No Arab has any superiority over a non-Arab, and no non-Arab has any superiority over an Arab, and no white has any superiority over a black and no black has any superiority over a white, except on the basis of taqwa (piety). The most honourable amongst you in the sight of Allah is he who is most pious and righteous in conduct.” (Baihaqi)

Implementation of these Teachings

We will be judged and rewarded or punished by Allah ﷻ only on the basis of our intentions. The Qur'an states:

*“Whether you hide what is in your hearts or reveal it, Allah knows it all...”
(Surah-Aal-e-Imran, Verses: 29)*

We must realise that despite all our differences, every human being in this world is equal in the sight of Allah ﷻ. We should not create distinct and different groups based on social or monetary aspects. Rather we should only differentiate with each other on the basis of virtue and piety.

Right after his emancipation, Bilal ؓ was neither criticised for his background nor his appearance. Rather, the Muslims readily accepted him as a brother in Faith. He was highly respected by the Holy Prophet ﷺ and his Companions ؓ due to his piety. On the other hand, Abu Lahab who was the leader of the Banu Hashim and was considered to be very handsome and influential, was cursed in the Qur'an, by Allah ﷻ because of his arrogant attitude towards the Holy Prophet ﷺ, Islam and the Muslims.

The History and Importance of Hadith

Topics

- Hadith and Sunnah
- The History of Compilation of Hadith
- Types of Hadith Collections
- Methods to Verify the Authenticity of Hadith
- Classification of Ahadith
- The Major Compilers of Hadith
- The Six Authentic Books of Hadith (As-Sihah As-Sittah)
- The Four Major Shi'a Compilations of Hadith (Al-Kutub Al-Arba'ah)
- Major Teachings of the Ahadith
- Use of Sunnah/Hadith in Legal Thinking and its Relationship with the Qur'an, Ijma and Qiyas

Six Major Collections



Sahih Al-Bukhari

Sahih Muslim

Sunan Abu Dawood

Sunan An-Nasai

Sunan Ibn Majah

Jami At-Tirmizi

Objectives

Students will learn about:

1. The definitions of the Hadith and *Sunnah*.
2. The components of a Hadith.
3. The preservation and compilation of Ahadith in different eras.
4. The different types of Hadith collections.
5. Methodology of verifying the authenticity of a Hadith.
6. The two main categories of Ahadith and their classification on the basis of authority and authenticity.
7. Major compilers and their works.
8. The six authentic books of the *Sunni* school of thought.
9. The four major books of the *Shi'a* school of thought.
10. Major teachings of the Ahadith.
11. Use of *Sunnah*/Hadith in Islamic law, and its significance in thought and action.

Hadith and Sunnah

What are Hadith and Sunnah?

The word 'Hadith' originally means a tale, story, report or news. In the terminology of Islamic literature, it is defined as **"any narration that reports the words, deeds, approval or disapproval of the Holy Prophet Muhammad ﷺ."**

The word *Sunnah* literally means 'a trodden path', a practice, or a custom. However, in the context of Islamic terminology, *Sunnah* means **what has been transmitted on the authority of the Prophet ﷺ, and includes his sayings, practices and tacit approvals.** According to the scholars, *Taqrir* (approval) means that if a certain person had said something or acted particularly and then this information came to the Holy Prophet ﷺ, he either openly approved it or remained silent, without disapproving it. This silence implied that the Holy Prophet ﷺ approved it. Hence, this indication of approval is also included in the *Sunnah*.

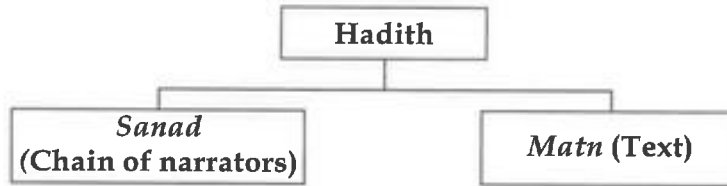
Thus *Sunnah* is the mode of life of the Holy Prophet ﷺ and the Ahadith are the records or the documented moments of what he said or practised. Thus a Hadith may or may not contain any *Sunnah*.

For the Muslims, the *Sunnah* of Prophet Muhammad ﷺ is an important source of knowledge which helps them translate his teachings into practice. It is next in importance to the Qur'an and helps in making Islamic laws. This status of the *Sunnah* has remained undisputed from the time of the Companions رضي الله عنهم and throughout the centuries.

In the field of Islamic studies, the terms, *Sunnah* and Hadith are considered to be one and the same. Therefore, the scholars use them interchangeably.

Components of a Hadith

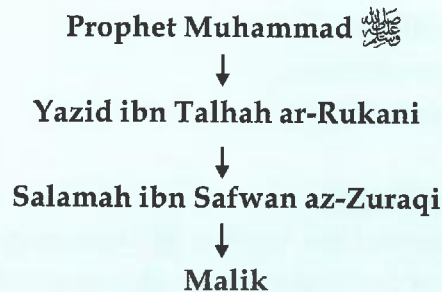
A Hadith (Plural: Ahadith) is composed of two parts: *Sanad** (Chain of narrators) and *Matn*** (Text) ; as it can be seen in the illustration below.



The first part which is known as *Sanad* is a sequence of reporters who have narrated the Hadith. A single narrator among all the reporters is known as *Rawi****. To understand this more clearly, the following example is being presented:

*"It is stated in Al-Muwatta**** of Imam Malik bin Anas that Malik bin Anas (1) informed us: 'Salamah ibn Safwan az-Zuraqi (2) informed us from Yazid ibn Talhah ar-Rukani (3) that the Prophet ﷺ said, 'Every Deen (religion) has a natural disposition, and the natural disposition of Islam is modesty'."*

In the above mentioned narration, there are a total of three narrators of the Hadith of the Holy Prophet ﷺ. Hence the *Sanad* of this particular Hadith consists of three narrators (apart from the Holy Prophet ﷺ himself):



The second part of a Hadith is known as *Matn*. It is that part which consists of words from the Holy Prophet Muhammad ﷺ himself. This can be better understood with the help of the following illustration:

* In Arabic, *Sanad* means "Support". The plural of *Sanad* is "*Isnad*".

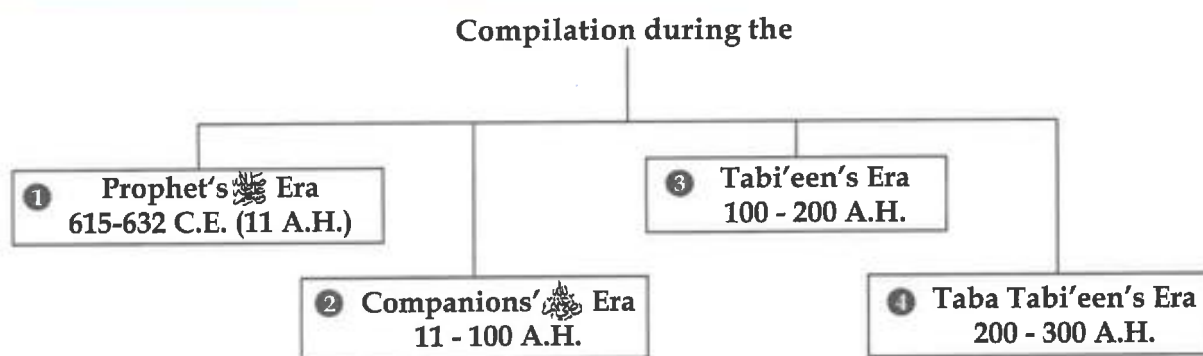
** The literal meaning of *Matn* is "that part of the land which is hard and risen". The plural of *Matn* is "*Matoon*".

*** The literal meaning of *Rawi* is, "One who reports". Its plural is "*Rowah*".

**** Al Muwatta; it is compiled by Imam Muhammad, one of the students of Imam Malik ﷺ.

Hadith	
Sanad (Chain of Narrators)	Matn (Text)
It is stated in Al-Muwatta of Imam Malik رحمہ اللہ that, Malik informed us: Salamah ibn Safwan az-Zuraqi informed us from Yazid ibn Talhah ar-Rukani that the Holy Prophet ﷺ said:	"Every Deen (religion) has a natural disposition, and the natural disposition of Islam is modesty."

The History of Compilation of Hadith



1. Compilation During the Holy Prophet's Era

During his lifetime, the Prophet ﷺ would teach his Companions رضی اللہ عنہم in the following three ways:

- Al Qaul (Verbal Teachings)
- Al Fi'l (Practical Demonstration)
- Al Taqrir (Silent Approvals)

● Al Qaul (Verbal Teachings)

The first method involved the Prophet ﷺ repeating important things thrice and then listening to what the Companions رضی اللہ عنہم learned from him. Ayesha رضی اللہ عنہا relates that Prophet Muhammad ﷺ did not speak rapidly, but enunciated each syllable distinctly so that what he spoke was imprinted in the minds of those who sat beside him*. His verbal teachings also included all the letters, instructions, treaties and other official documents which he dictated. For example, the Holy Prophet ﷺ sent letters to different kings inviting them to embrace Islam, and he sent written instructions to the Muslim governors, detailing the rules on legal matters.

* Dr. Muhammad Abdul Hai Aarfi, "The Ways of Holy Prophet Muhammad ﷺ".

- **Al Fi'l (Practical Demonstration)**

The second method was teaching by practice. The Prophet ﷺ would practically perform an act. For example, he showed the people how to perform *Wuzu*, how to offer *Salah* or how to perform *Hajj*, by performing these acts himself.

- **Al Taqrir (Silent Approvals)**

This may be explained as an act done by someone else in the presence of the Holy Prophet ﷺ and he either approved it or censured it. For example, on some occasions, he remained silent on the action or practice of someone else whereas on other occasions he did not approve of certain acts of his Companions, such as when he saw someone (a male) wearing a gold ring or silk, or trousers that covered their ankles.

Method of Preservation of Sunnah/Hadith by the Companions

The Companions preserved the *Sunnah* of the Prophet ﷺ through four methods:

- a) Memorisation
- b) Discussion
- c) Practice
- d) Writing

a) Memorisation

The Companions were eager to follow the Prophet's ways. They would devote a considerable amount of time for committing his Ahadith to their memories. Many of them left their homes and settled in the Masjid-e-Nabwi, in order to hear from the Messenger directly. Such Companions were known as *Ashaab-Al-Suffah*.

It was an old custom of the Arabs that in order to strengthen their memory, they would memorise hundreds of verses of their poetry*. The memory of the Companions was of such high caliber that they remembered each and every word of the Holy Prophet as they heard it. It is recorded in *Al-Bidayah wan-Nihayah*** that Marwan, the governor of Madinah tried to test the memory of Abu Hurairah. Hence, he invited him to his palace and asked him to narrate some Ahadith. Meanwhile, he ordered his scribe to sit behind the curtain and note down the Ahadith which were being narrated by Abu Hurairah. After a year passed, Marwan again invited Abu Hurairah and requested him to repeat what he had narrated last year. Again he ordered his scribe to sit behind the curtain and compare the present Ahadith with the ones which he had noted down previously. When the scribe compared the present words with the previous Ahadith,

* M. Zwitter states: "...in ancient times, when writing was not used or scarcely used, memory was exercised and strengthened to a degree now almost unknown..." (The Oral Tradition Of Classical Arabic Poetry: Its Character and Implications).

** Its author Ismail Ibn Kathir is the famous commentator of the Qur'an's commentary which is known as "Tafseer Ibn Kathir".

he found that Abu Hurairah رضي الله عنه did not change any word or leave a single word out from the previous narrations.

b) Discussion

The Holy Prophet ﷺ told his Companions رضي الله عنهم to convey his sayings. As recorded in Sahih Bukhari, he said in his 'Farewell Sermon' during *Hajj*:

"Those who are present (here) should convey (my Sunnah) to those absent."

Furthermore, he told the people that teaching each other and sharing knowledge for any period of time in the night is better than spending the entire night in worship. Therefore, the Companions رضي الله عنهم would hold meetings and discuss the Prophet's ﷺ sayings and acts. Each one would share what he knew of the *Sunnah* of the Holy Prophet ﷺ *.

c) Practice

Whenever the Holy Prophet ﷺ would do something, his Companions رضي الله عنهم would follow him. They were so passionate about emulating his actions that they would even try to imitate his personal (non binding) habits.

d) Writing

After hearing the Ahadith of the Holy Prophet ﷺ, many Companions رضي الله عنهم would write them down. At times, the Holy Prophet ﷺ himself directed his Companions رضي الله عنهم to write down his Ahadith. It is narrated in Tirmizi that the Holy Prophet ﷺ said:

"Seek help from your right hand." (and pointed out to writing)

Abdullah bin al-Aas رضي الله عنه reports that the Holy Prophet ﷺ said:

"Preserve knowledge." When he was asked how should it be preserved, the Holy Prophet ﷺ replied, *"By writing it."*

It is mentioned in Sunan ad-Darimi that once a Companion رضي الله عنه asked the Prophet ﷺ whether he should write down his Ahadith. The Holy Prophet ﷺ replied:

"If it is my Hadith, you may seek help from your hand (means, by writing it) besides your heart."

* Jami Bayan-ul-Ilm, "Ibn Abdul-Barr"



Some old scripts of Ahadith

Thus, the Companions رضي الله عنه of the Holy Prophet ﷺ started preserving the Ahadith individually as their personal *Sahifas* but they were not collected or compiled in a book form. These Ahadith were later compiled by the students of the Companions رضي الله عنه. During that period, Ayesha رضي الله عنها, Ali رضي الله عنه, Abdullah Ibn Umar رضي الله عنه, Anas bin Malik رضي الله عنه, Jabir bin Abdullah رضي الله عنه and Sa'ad bin Abdullah رضي الله عنه had their own collections of Ahadith.

Ayesha رضي الله عنها was not only known as a good memoriser of Ahadith but also a critic of badly remembered Ahadith. Ali رضي الله عنه used to keep a booklet which contained many traditions, mainly concerning the orders and instructions issued from time to time by the Holy Prophet ﷺ. Abdullah bin Umar رضي الله عنه used to write down every word of the Holy Prophet's ﷺ speech. His compilation was known as *Sadiqa*. These Companions رضي الله عنه persuaded their children and relatives to follow their practice of writing. Anas رضي الله عنه stressed his children in these words:

Do you know ?

It is mentioned in *Sahih Bukhari* that regarding his script, Ali رضي الله عنه said:

"I have not written anything from the Holy Prophet ﷺ, except the Qur'an and what is contained in this *Sahifa* (Script)."

"O my children, write down the text of Hadith."

2. Compilation During the Companions' رضي الله عنه Era (11-100 A.H.)

After the death of the Holy Prophet ﷺ, interest in Hadith literature increased greatly on two accounts. Firstly, the Companions رضي الله عنه who knew the Ahadith at first hand were gradually passing away. Their number continued to diminish day by day. Therefore, people became keener to preserve the precious Hadith literature that had

been stored in their memories. Secondly, the number of revert was increasing rapidly and they showed great eagerness to learn the Ahadith of the Prophet ﷺ. The senior Companions ﷺ became institutions of teaching the traditions of the Holy Prophet ﷺ. Abu Hurairah ﷺ narrated 5,374 Ahadith. Abdullah bin Umar ﷺ narrated 2,630 Ahadith. Anas bin Malik ﷺ narrated 2,286 Ahadith of the Holy Prophet ﷺ while Ayesha ﷺ narrated 2,210 Ahadith.

The Companions ﷺ were heard eagerly as they spoke about the sayings and actions of the Holy Prophet ﷺ. This was the age of the Rightly-Guided Caliphs ﷺ. In this era, the Companions ﷺ had settled in almost all the countries conquered by the Muslims. Thus the Ahadith were being circulated beyond the borders of Arabia. People flocked to the Companions ﷺ to hear the traditions of the Holy Prophet ﷺ from them. Thus a number of centres for the learning of Hadith came into existence, with these Companions ﷺ as the teachers. When a person had learned all the traditions he could from one Companion ﷺ, he would go to the next Companion ﷺ and so on, collecting as many traditions as possible. The zeal of these learners was so great that they undertook long journeys to collect Ahadith from different Companions ﷺ. It was reported that Jabir bin Abdullah ﷺ travelled from Makkah to Syria to hear just one Hadith.

Do you know

The oldest compilation of Ahadith that has been discovered is the script of Hammam Ibn Munabbiah, who was a student of Abu Hurairah ﷺ. This book is known as "Al-Sahifah Al-Sahih."

In this period, although the Ahadith were being constantly memorised, and repeatedly reported by the Companions ﷺ, the recording of these narrations was not encouraged, lest the Companions ﷺ confused the Hadith with the Qur'anic text. Abu Hurairah ﷺ who transmitted the largest number of Ahadith, did not write them down, himself. However, he chose 138 Ahadith dealing with *Akhlaq* (Ethics and Morality) from the vast number of traditions he had memorised, and dictated them to his student, Hammam Ibn Munabbiah. There were not many regular compilations. This was rather a period of just the collection of the traditions. The work of compilation began on a large scale during the age of the Tabi'een who were the followers of the Companions ﷺ.

3. Compilation During the Tabi'een's (Followers of the Companions ﷺ) Era (100-200 A.H.)

This was the age of the followers of the Companions ﷺ of the Holy Prophet ﷺ. They devoted their entire lives to collecting traditions from different centres of learning, with the result that a large number of traditions were preserved. Now it became possible to collect several memoirs in larger volumes.

The compilation of Ahadith was officially supervised by the Caliph Umar bin Abdul Aziz. He wrote letters to the scholars of Hadith all over the Islamic empire, and requested them to embark upon the task of compiling the Ahadith that were then available in the form of books, individually owned by the Companions رضي الله عنه. He issued an order to all the governors that they should gather all the men of knowledge and look for the Ahadith of the Holy Prophet ﷺ and collect them. Hence, with this official proclamation, many of the men of knowledge started to compile books of Ahadith. The Caliph officially appointed learned scholars like Imam Muhammad Ibn Muslim Ibn Shibab al-Zuhri to compile

the Hadith literature. Imam Zuhri, who was born in a Quraish family, would go to any person in Madinah and record from that person about the events of the Holy Prophet's ﷺ life. It is stated by Ibn Sa'ad that al Zuhri collected a considerable number of Ahadith with the result that after his death, several camels were needed to transport the manuscripts.

ابو عبد الله الحسين بن محمد بن خسر و البجلي
 مسنده عن ابي العلاء صاعد بن سيار بن محمد الدقان
 الهروي عن القاضى ابي العلاء محمد بن ابي الفضل الجمداني عن
 ابي بكر محمد بن احمد بن محمد بن محمد الطالقاني عن ابي سعد
 السعدي عن احمد بن عثمان عن ابي الحسن علي بن ابي حمزة
 عن ابي محمد عبد الله بن كثير الرازي عن عبد الله بن ابي
 حاتم الرازي عن عباس بن محمد الدوري عن يحيى بن
 معين ان ابا حنيفة روى عن ابي عبد الله سمع عائشة بنت عبد
 المطلب تقول قال رسول الله صلى الله عليه وسلم يقول
 اكثر جند الله في الارض اجدوا ولا اكله ولا احرمه

An original Hadith from Jami-ul-Masaneed of
 Abu Hanifa رحمته الله.

The compilations made in this period do not exist today independently, having been incorporated into the larger collections of the later period. The nature of these compilations was that of individual collections. The difference between the books that were written in the second century and the ones written in the first century was, that during the second century, the Ahadith mentioned in the books were arranged subject-wise, while they were not arranged with proper chapters in the books written in the first century. For example, the script of Hammam ibn Munabbiah, who was a pupil of Abu Hurairah رضي الله عنه, was not arranged under proper headings, whereas Al-Muwatta, the book of Imam Malik رحمته الله was arranged in proper chapters.

It was during this period, that the Hanafi and Maliki schools of thought were formulated.

Prominent Followers and their Works

Abdur Rehman bin Aidh transmitted the Ahadith from Muaz bin Jabal رضي الله عنه. Many of the students of Basra and Kufa took the traditions from him in writing.

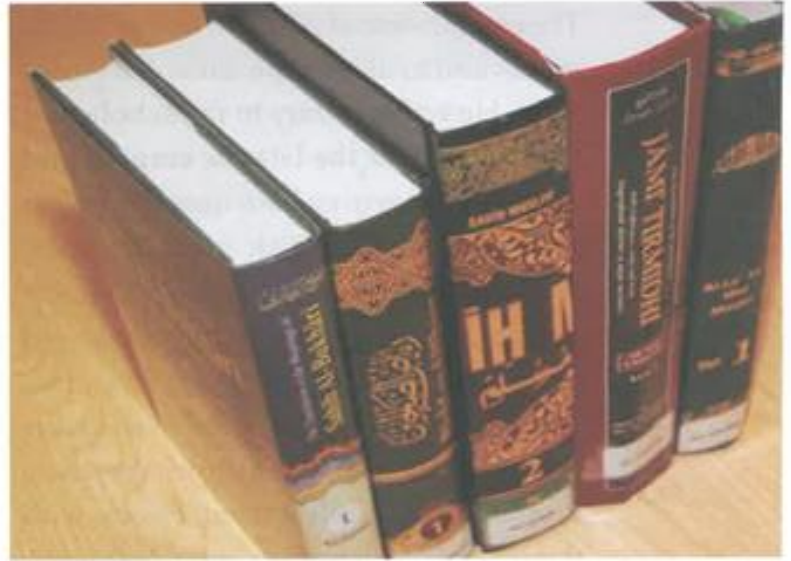
☞ Abu Qilabah collected numerous works. Ibn Sa'ad, in his book, *Tabaqat*, mentioned that at the time of his death, Abu Qilabah entrusted his books to Ayub, which amounted to about a donkey load.

☞ In his book, *Tabaqat*, Ibn Sa'ad mentions that when Kuraib passed away, he left behind for his students a camel load of Ibn Abbas' ﷺ books.

☞ Urwah bin az-Zubair began to write Ahadith from an early age. He would dictate Ahadith to his students and tell them to memorise and to be careful while writing them down.

☞ Abdur-Rehman bin Abdullah bin Masood took narrations from his father (Abdullah bin Masood ﷺ, who was a Companion ﷺ) and from Ali ﷺ. He wrote a book in which the Ahadith of the Holy Prophet ﷺ and sayings of Abdullah bin Masood ﷺ were recorded.

☞ Abu Bakr bin Muhammad bin Amr bin Hazm al-Ansari, on the command of Umar bin Abdul Aziz quoted the Ahadith from Amrah bint Abdur Rehman, Qasim bin Muhammad and others. However, his work got lost.



After the individual compilations of this period, comes the *Al Muwatta* of Imam Malik ﷺ bin Anas (716-795 C.E.), the first regular work which contained a well-arranged collection of Ahadith. The number of the Ahadith collected by him is put at seventeen hundred (1700). This came to be accepted as a standard compilation.

Another important compilation was *Musnad Ahmad* by Imam Ahmad bin Hanbal ﷺ, who was the founder of the Hanbali school of thought.

In this period, the Ahadith of the Holy Prophet ﷺ, the sayings of his Companions ﷺ, and the decisions/edicts of the *Tabi'een* were collected together in the same volume. However, it was mentioned with each narration whether it was that of the Prophet ﷺ, his Companions ﷺ or of their followers.

4. Compilation During the Taba Tabi'een's (Followers of the Followers) Era (200-300 A.H.)

This was the golden period in which the process of compilation of Ahadith reached its zenith.

- In this age, the Holy Prophet's ﷺ Ahadith were separated from the reports of the Companions رضي الله عنهم and their followers.
- The authentic Ahadith were very carefully and painstakingly sifted from the weak traditions and then they were compiled in a book form.
- Elaborate rules were framed and stipulations were devised to distinguish the true Ahadith from the false ones, in accordance with clear principles.

This is the period in which the six authentic collections of traditions were compiled for the first time. These works are considered as the most standard works on Hadith, and are known as *As-Sihah As-Sittah* (The Six Authentic Collections).

Types of Hadith Collections

The Ahadith of the Holy Prophet ﷺ have been compiled in twelve different ways. Among them the following four are most often used:

1. Musnad* Collections
2. Musannaf Collections
3. Jamiah**
4. Juzz

1. Musnad Collections

The literal meaning of *Musnad* is, "supported". *Musnad* collections are those compilations of Ahadith that have sound links, traced back without interruption to one of the Companions رضي الله عنهم who can refer back to the Holy Prophet ﷺ. Al-Hakim defines a *Musnad* Hadith as follows:

"A Hadith which a traditionist reports from his Sheikh from whom he is known to have personally heard (Ahadith), suitable for learning, and similarly in turn for each Sheikh, until the Sanad reaches a well-known Companion رضي الله عنه, who in turn reports from the Holy Prophet ﷺ."

* Its plural is "Masaneed".

** Its plural is "Jawamah".

Musnad collections are generally acknowledged as those books of Ahadith in which each and every narration of a Companion رضي الله عنه are gathered at one place. The examples are the Musnad of Imam Ahmad, Musnad Abi Hanifa and Musnad Ash-Shafa'i. The *Musnad* collections are helpful in the study of *Isnad* (chains of transmission) by tracing a particular Hadith to a particular narrator. Following are the four *Musnad* collections:

Compilation of Hadith	No. of Ahadith
Musnad of Abu Bakr رضي الله عنه	6,000
Musnad of Abu Hurairah رضي الله عنه	5,374
Musnad of Ayesha Siddiqua رضي الله عنها	2,210
Musnad of Imam Ahmad bin Hanbal رحمته الله	30,000 out of 750,000

2. Musannaf Collections

The literal meaning of *Musannaf* is, "divided up". The *Musannaf* collections which are also known as *Sunan* are those compilations in which the Ahadith are arranged topic-wise, with respect to Islamic jurisprudence, into chapters and sub chapters as per their themes, e.g. purity, prayer, fasting, *Zakat*, pilgrimage, marriage or inheritance. So, it is easy for a reader to find out the sayings of the Holy Prophet ﷺ on a particular topic. The *Musannaf* collections help the Muslim scholars in working out the details of Islamic laws.

Do you know ?

The *Musnad* compilations are based on the *Isnad* while the *Musannaf* compilations are based on the *Matn* of the Hadith.

The work on *Musannaf* collections began in 176 A.H. but the first compilation was completed in the third century, in the era of the Taba Tabi'een. Following are the *Musannaf* collections, which include the *As-Sihah As-Sittah*:

Compilation of Hadith	Compiler
Al-Muwatta (contains 1,720 Ahadith)	Imam Malik bin Anas رحمته الله
Al-Musannaf (contains 11,033 Ahadith)	Imam Abdul Razzaq al Sanani رحمته الله
Sahih Al-Bukhari (contains 7,275 Ahadith)	Imam Abdullah Muhammad bin Ismail Bukhari رحمته الله
Sahih Al-Muslim	Imam Muslim bin Hajjaj رحمته الله
Sunan An-Nasai	Imam Abdur Rehman bin Ali an Nasai رحمته الله
Sunan Abu Dawood	Imam Abu Dawood Sulaiman رحمته الله
Sunan Ibn Majah	Imam Abu Abdullah Ibn Majah رحمته الله
Jami-At-Tirmizi	Imam Abu Isa Muhammad bin Tirmizi رحمته الله



3. Jamiah

It is that compilation of Ahadith in which all the chapters concerning the acts of *Ibadah* along with *Aqeedah* and *Tafseer* are found. Its example is, *Jami-At-Thawri*.

4. Juzz

It is that compilation of Ahadith in which all the Ahadith concerning a single topic, and narrated by a single narrator are compiled. Its example is *Abdul-Kareem Tabari's Juzz* which is known as '*Juzz Ma Rawaho Abu Hanifah Ann-us-Sahabah*'.

Methods to Verify the Authenticity of Hadith

During the time of Companions رضي الله عنهم, they would verify the authenticity of the Ahadith through each other since they were the main *Rawis* (Transmitters). In the next era, when the compilers started working on the second primary source of Islamic law i.e. the Ahadith of the Holy Prophet ﷺ, the need was felt to verify them. As a result, to determine the authenticity of the Ahadith, the scholars developed certain principles known as the *Usool-e-Hadith*. Prior to accepting a Hadith, the following conditions were applied and the *Isnad* and the *Matn* of the Hadith were carefully checked.

First Condition to Test the Reliability of a Hadith

The first condition for ensuring the authenticity of Ahadith was based upon studying the *Isnad* and the character of each Muslim included in that chain. This new branch of Islamic science, came to be known as *Ilm-e-Asma-ur-Rijal*. It comprised a detailed investigation and recording of the biographical account of all the narrators. The compilers were keen to discover all they could, about each individual who transmitted the Ahadith to the other, e.g. when were they born, when they died, what kind of life they led and how good they were, as Muslims. The *Muhadditheen** made sure that the *Rawi* of the Hadith was a staunch and sane Muslim adult. His faith, memory and character had to be of the highest degree and it was made certain that throughout his life, he must never have spoken any lie or committed a crime.

**Muhadditheen* are the Muslim scholars who worked on the compilation of Ahadith.

It was also observed that the narrator had complete command over the Arabic language and the knowledge of the Qur'an. A *Sanad* was considered strong only if each of its transmitter was known for his piety, knowledge and truthfulness, among his fellow beings. He should have had a retentive memory and had met his predecessor and his successor. If any of the above criteria was not met, the Hadith narrated by him was barred from being included in the list of authentic Ahadith.

Thus, in this way, the biographical works in which even the minutest details of each narrator were recorded, came into existence. An important work in this field is *Kitab-al-Jarh wa al-Ta'dil*, compiled by Hatim al-Razi (d. 327 A.H./938 C.E.)

Second Condition to Test the Reliability of a Hadith

The second condition deals with the verification of the *Matn* or the actual text of the narration. The *Muhadditheen* scrutinised the *Matn* of each Hadith and made sure that:

- It did not contradict with the Qur'anic text or the unanimously declared authentic Ahadith.
- It was not contrary to the general rulings of Islamic Law or the accepted decrees.
- It did not contradict the basic teachings of Islam.
- It did not contain any inaccurate details of events that occurred after the Holy Prophet's ﷺ death.
- It did not clash with rational reasoning or common sense. If the *Matn* did not appeal to the common sense, or if it contained expressions which were inappropriate to the personality of the Holy Prophet ﷺ, that Hadith was considered unauthentic and was barred from being included in the compilation.
- The *Matn* was also required to be in the Arabic language of the time of the Holy Prophet ﷺ, in a simple and easily comprehensible expression.

Do you know

Once Imam Bukhari went to see a man, in order to hear a Hadith. The man's horse had run away from him and stood at a distance. To make the horse walk towards him, he lifted his shirt and acted as if he had barley inside it, and began to tempt the animal. This made the animal come back to him, allowing the man to catch it. Imam Bukhari asked the man if he really did have barley, to which the reply was, "No, I only did it to bring the horse back." Imam Bukhari said, "How can I take a blessed Hadith of the Prophet ﷺ from a man who lies to animals!"

Such care was absolutely necessary because the compilers were working on the second primary source of Islamic Law. As a result only the genuine Ahadith became part of the Islamic legal thinking and history.

Classification of Ahadith

Categories of Hadith

Ahadith are divided into two categories:

1. Hadith-e-Qudsi
2. Hadith-e-Nabwi ﷺ

1. Hadith-e-Qudsi

Hadith-e-Qudsi (Sacred Hadith) is a Divine Hadith or inspiration in which the sayings of Allah ﷻ are expressed by the Holy Prophet ﷺ in his own words. Thus, it is not a part of the Qur'an. For example, in Sahih Bukhari, it is stated on the authority of Abu Hurairah ؓ that the Holy Prophet ﷺ said:

“When Allah decreed the creation, he pledged Himself by writing in His book (Lauh-e-Mahfuz) which is preserved with Him: ‘Truly, My mercy overcomes My wrath.’”

The difference between the Qur'an and Hadith-e-Qudsi is that the words of the Qur'an were revealed by Allah ﷻ directly from the *Lauh-e-Mahfuz* (the Preserved Tablet), whereas Hadith-e-Qudsi comprises only the inspirations which were revealed by Allah ﷻ and were put into words by the Prophet ﷺ himself. So Hadith-e-Qudsi is not of the same status as the Qur'an.

Generally the Ahadith are traced back to the Holy Prophet ﷺ with regard to their authority. In Hadith-e-Qudsi, the *Matn* (Text) contains Allah's ﷻ direct speech, so unlike all the other traditions, their authenticity is traced by way of the Prophet ﷺ to Allah ﷻ Himself, since the Prophet ﷺ is the main *Rawi* (Narrator) here. For example, in the following Hadith-e-Qudsi, the Prophet ﷺ quotes Allah ﷻ as saying:

“Fasting is for Me and it is I who will give reward for it.”

Though Ahadith-e-Qudsi are very few in number, they are extremely helpful in understanding the fundamentals of Islam since their main theme is Allah's ﷻ relationship with mankind. In the following Hadith-e-Qudsi:

“Truly, My mercy overcomes My wrath.”

the word, 'My' emphasises Allah's ﷻ love for His creation. Ahadith-e-Qudsi are found in the *As-Sihah As-Sittah*, and are ranked on top among the *Sahih* (authoritative) Ahadith.

2. Hadith-e-Nabwi ﷺ

It is that Hadith which contains the actual statement and teaching of the Prophet ﷺ in the form of his sayings, actions and tacit approvals. In Hadith-e-Nabwi ﷺ, the ultimate *Rawi* is the Companion ﷺ of the Holy Prophet ﷺ. For example, it is recorded in *Sahih Bukhari* that Umar ﷺ reported that the Holy Prophet ﷺ said:

"Actions are judged by intentions, and every person will get the rewards according to what he has intended. So whoever emigrates for worldly benefits or for a woman to marry, his emigration will be what he emigrated for."

Ahadith-e-Nabwi ﷺ are innumerable in number and guide the Muslims in almost each and every aspect of their life. They not only help us in understanding more about our beliefs, and how to practise the teachings of Islam, they also help us to seek guidance in legal, political, social and economic aspects of life. In the absence of Hadith and *Sunnah*, the Qur'an would have remained unexplored and not fully understood to the depth of its meanings.

Classification of Ahadith on the Basis of Authority

The Ahadith are classified into four groups, depending upon where they are traced from.

1. Qudsi (Sacred)
2. Marfu' (Elevated)
3. Mawquf (Stopped)
4. Maqtu' (Severed)

1. Qudsi (Sacred)

It is that Hadith which the Holy Prophet ﷺ quoted from Allah ﷻ. In other words, it is an inspiration from Allah ﷻ and quoted by the Holy Prophet ﷺ in his own words. The ultimate *Rawi* of such a Hadith is the Holy Prophet ﷺ himself.

2. Marfu' (Elevated)

It is a Hadith which is traced back directly to the Holy Prophet ﷺ. In this type, the *Sanad* (chain of transmission) reaches right up to the Holy Prophet ﷺ. *Marfu'* Ahadith are further classified into:

a) Marfu' Qawli

It is that Hadith which contains a statement of the Holy Prophet ﷺ.

b) Marfu' Fi'li

It is that Hadith which describes some act or deed of the Holy Prophet ﷺ e.g., the Holy Prophet ﷺ performed such and such act in such and such way at such and such time.

c) Marfu' Taqriri

It is that Hadith which includes some statements or acts of some of the Companions of the Holy Prophet ﷺ which were said or done in his presence and he did not object to them.

3. Mawquf (Stopped)

It is that Hadith in which the chain of transmission stops at the Companion and does not reach the Holy Prophet ﷺ. In such a Hadith, the Companion's words are quoted as, "We were commanded to..."

4. Maqtu' (Severed)

It is that statement or deed which is attributed to some Tabi'ee. In this Hadith, the chain of transmission stops at two steps down i.e., at the level of Tabi'ee, and does not reach the Companion or the Holy Prophet ﷺ.

Classification of Ahadith on the Basis of Authenticity

The Ahadith are classified into four groups, depending upon the reliability and memory of the reporters with respect to *Isnad* and the *Matn*.

1. Sahih (Authentic)

It is a correct Hadith that has passed all the tests of reliability and is therefore regarded as a genuine Hadith of the Holy Prophet ﷺ. For example, Ibn Umar narrated:

"Allah's Apostle ﷺ said, 'Islam is based on (the following) five (principles):'

1. To testify that none has the right to be worshipped but Allah, and Muhammad (ﷺ) is Allah's Apostle. 2. To offer the (compulsory congregational) prayers dutifully and perfectly. 3. To pay Zakat (i.e. obligatory charity). 4. To perform Hajj. (i.e. Pilgrimage to Makkah) 5. To observe fast during the month of Ramadan."

2. Hasan (Approved)

It is a Hadith which is considered reliable as it confirms all the conditions listed before, except that its chain of transmitters is not considered as strong as that of the Sahih Ahadith. For example, Imam Ahmad rahimahullah reported that Yahya Ibn Sa'eed told him saying that Bahz Ibn Hakim said that his father informed him on the authority of his grand father:

"I said to the Prophet (ﷺ), 'O Messenger (ﷺ) of Allah (ﷻ), to whom should I be (specially) good to?' The Holy Prophet ﷺ said, 'to your mother'. This he repeated thrice. Then he said, 'to your father, then to him who is near of kin, one after the other.'"

3. Za'eef (Weak)

It is that Hadith which does not fulfill all the conditions of reliability of a Hadith and many doubts are raised regarding the memory or the character of the narrator, or may be the *Matn* differed from the basic teachings of Islam.

"My Companions (رضي الله عنهم) are like stars; whomever you follow, you will be on right path (guided)."

This is a *Za'eef* (weak) Hadith narrated from Abu Hurairah رضي الله عنه by al-Quda'i in Musnad al-Shihab with a very weak chain because of Jafar ibn Abd al-Wahid al-Hashimi who, as stated by Ibn Hajar, was declared a liar.

4. Mawzu (Fabricated / Forged)

It is a narration which is definitely not from the Prophet ﷺ. Rather, it was fabricated by a narrator who was declared by his contemporaries as a liar and deceitful person. For example, "Allah ﷻ says, 'I was a hidden treasure, and I wished to be known, so I created a creation (mankind), then made Myself known to them, and they recognised Me.'"

This classification of Ahadith as per authenticity, not only helps the Muslims in discerning between the reliable and the unreliable traditions, it also enables a Muslim jurist to determine which Ahadith to rely upon, while formulating Islamic laws. The category of *Mawzu* Ahadith not only saves us from harming our religious beliefs and practices, it also helps in preserving the authentic Ahadith from corruption and alteration. If these *Mawzu* Ahadith had not been categorised in this manner, we might have followed the unauthentic traditions as well.

The Major Compilers of Hadith

1. Muhammad bin Ismail Al-Bukhari (194-256 A.H.)

His full name was Abu Abdullah Muhammad ibn Ismail ibn Ibrahim ibn Mugira ibn Bardizba Al-Ju'fi bin Al-Bukhari. He travelled to Syria, Egypt and Algeria twice, for seeking knowledge. He stayed in Madinah and Makkah for about six years and went to Kufah several times. He also visited Basra four times. Muhammad ibn Ismail Al-Bukhari collected the most authentic Ahadith he could, and named this collection as "Al-Jami Al-Sahih Al-Musnad Al-Mukhtasar min Umuri Rasooli-llahi wa Sunanihi wa Ayyaamihi". This book is considered among the scholars as the most authentic of the *As-Sihah As-Sittah* (Six Authentic Collections). It took him sixteen years to write the Sahih Al-Bukhari. Imam Bukhari had over 90,000 students including the great *Muhaddith*, Imam Muslim. Ibn Hajar, in his "Muqadimah Fath-ul-Bari", states that when Imam Al-Bukhari was a young boy, he had memorised 70,000 Ahadith.

Imam Bukhari always kept himself so busy with acquiring knowledge, research and compilation of Ahadith that he ate whatever little he had, which would usually be hay or almonds, and then carry on with his daily routine. Once when he got sick and went to the *Tabeeb* (doctor), the *Tabeeb* told him that his intestines had become dry. At that, Imam Bukhari told him that he had not touched the curry for the past forty years because he believed that even waiting for food and eating it would waste his time; instead, this time should be used to acquire more knowledge.

Some of the books written by Imam Al-Bukhari are:

- a) Al-Jami Al-Sahih (Sahih-Al-Bukhari)
- b) Qadaya as Sahabah wat-Tabi'een
- c) At-Tareekh Al-Kabeer-Al Aswat-As Sagheer
- d) Asma-e As-Sahabah
- e) Al-Adab Al-Mufrad
- f) Af'aalul Ibaad
- g) Kitabul Wuhdaan
- h) Mabsoot
- i) Kitabul Hibah

2. Muslim bin Al-Hajjaj (204-261 A.H.)

His full name was Abul Hussain Muslim Ibn Al-Hajjaj Ibn Muslim Ibn Warat Al-Qushayri Al-Nisaburi. Hafiz Dhahabee states that he was born in Nishapur in 204 A.H., while Ibn Kathir and Ibn Khalikaan consider his birth in 206 A.H. He is called Qushayri as his roots reached the famous Arab tribe of Bani Qushayr.

He travelled to several places such as Baghdad, Hijaz, and Egypt for the pursuit of knowledge. He was a student of Al-Bukhari and the compiler of Sahih Muslim. The general body of scholars consider Sahih Bukhari and Sahih Muslim as the two most authentic Ahadith compilations among the *As-Sihah As-Sittah*. Therefore, whenever any scholar quotes a Hadith which is mentioned in both the books, he will write *Sahihain* (in the two Sahih) or *Muttafiqain Alayh* (the agreed upon). Imam Muslim died in 261 A.H.

3. Abu Dawood (202-275 A.H.)

His full name was Abu Dawood Sulaiman ibn Ash'ath Azdi ibn Ishaq As-Sijistani. He was the compiler of Sunan Abu Dawood, His other works include:

- a) Kitab Al-Radd Ala' Ahl Al Qadar
- b) Kitab Al-Masa'il
- c) Musnad Malik
- d) Kitab Al-Marasil

Abu Dawood travelled to many places such as Egypt, Algiers, Nishapur, Syria and Baghdad for seeking knowledge. He heard Ahadith from about three hundred people. He completed his book, Sunan Abu Dawood, in Baghdad, in 241 A.H. A number of scholars consider this compilation as the third most authentic book among the *As-Sihah As-Sittah*. Imam Tirmizi, Imam Nasai, Imam Abi Dunya, Abu Uwanah and Ibrahim Ibn Hamdan were among his students. Imam Abu Dawood died in 275 A.H.

4. Muhammad bin Isa At-Tirmizi (205-279 A.H.)

His full name was Abu Isa Muhammad bin Isa Ibn Sawrah Ibn Musa Ibn Al-Dahhak Al-Sulami Al-Tirmizi. He is known as at-Tirmizi because he was born in Tirmiz (Uzbekistan), in 205 A.H. He belonged to the tribe of Banu Saleem. He was the compiler of Jami-At-Tirmizi. Ibn Hajar records that he went to Khurasan, Iraq and Hijaz in search of Ahadith. His teachers were Qutaiba bin Sa'eed, Imam Al-Bukhari, Imam Muslim and Abu Dawood. His works include:

- a) Al-Jami-At-Tirmizi
- b) Tawarikh
- c) Al-'Ilal
- d) Al-'Ilal Al-Kabir
- e) Al-Athar Al-Mauqafa
- f) Tasmiya Ashab Rasul Allah and Al-Zuhd.

Unfortunately, all his other works perished except “Jami-At-Tirmizi and Al-’Ilal Al-Jami Tasmiya Ashab Rasul Allah”. He passed away in 279 A.H.

5. An-Nasai (215-303 A.H.)

His full name was Abu Abdur Rahman Ahmad ibn Shuaib ibn Ali ibn Sunan An-Nasai. He was born in 215 A.H., in Nasa (Khurasan), hence he is known as An-Nasai. He was the compiler of one of the authentic compilations of Ahadith, Sunan An-Nasai. He travelled to Iraq, Algiers and Syria to gain knowledge. His works include:

- a) Sunan Al-Kubra
- b) Sunan Al-Sughra/ Al-Mujtana/ Al-Mujtaba
- c) Amul Yawmi Wallaylah
- d) Kitaby Dufai wal Matrookeen
- e) Khasais Ali
- f) Al-Jarah was Ta’deel
- g) Sunan An-Nasai

Imam Nasai passed away in 303 A.H.

6. Ibn Majah (209-273 A.H.)

His full name was Muhammad Ibn Yazid Ibn Abdullah Ibn Majah Al-Qazwini. He was born in 209 A.H. in Qazwin (Iran). At the age of twenty one, he started travelling for the pursuit of knowledge. Ibn Khalikaan recorded that he studied in Khurasan, Iraq, Hijaz, Egypt, Syria and other places. One of his teachers was Abu Bakr Ibn Al-Shaybah. His works include:

- a) Sunan-Ibn-Majah
- b) Kitab at-Tafseer
- c) Kitab at-Tarekh

According to his student, Al-Dhahabi, he passed away in 273 A.H. in Qazwin.

Do you know

The following nine authentic Hadith collections are known as *Kutub-ut-Tis’a*.

1. Shahih Bukhari
2. Shahih Muslim
3. Sunan Abu Dawood
4. Jami-At-Tirmizi
5. Sunan An-Nasai
6. Sunan Ibn Majah
7. Musnad Ahmad
8. Al-Muwatta of Malik bin Anas
9. Sunan Ad-Darimi

7. Ahmad bin Hanbal (164-241 A.H.)

He was a celebrated theologian, jurist and a Hadith scholar. He is also one of the *Imams* whose school of thought is followed. He was born in Baghdad in 164 A.H. There he studied Hadith and *Fiqh* together with other Islamic disciplines and then

travelled to Ash-Sham and Hijaz for further studies. He was persecuted during the rule of Al-Ma'mun bin Harun ar-Rashid for refusing to acknowledge the *Bidd'a* (innovation), a claim that the Qur'an was the 'Creation*' of Allah ﷻ. He however, stood firm against all the trials and saved the *Sunnah* from this innovation. He was the most badly persecuted yet the most firm one among the four *Imams*. He is famous for collecting 30,000 authentic Ahadith of the Holy Prophet ﷺ all compiled in the Musnad Ahmad bin Hanbal. It is said that Ibn Hanbal ﷺ memorised one million Ahadith. He died in Baghdad in 241 A.H.

8. Malik bin Anas (93-179 A.H.)

His full name was Malik bin Anas bin Amir ﷺ. He was born in Madinah and memorised the Qur'an in his youth. He studied under various famed scholars, and along with Abu Hanifa ﷺ, under the household of the Holy Prophet's ﷺ lineage, Jafar al-Sadiq ﷺ and rose to become one of the most prominent scholar of Hadith. He is the founder of one of the four legal schools of *Sunni* law, the Maliki school of thought referred to as the 'Knowledgeable scholar of Madinah' by his contemporaries, Malik bin Anas ﷺ rose to become the most prominent Hadith traditionist of his time. His compilation 'Al Muwatta' (which means a smoothed pat) is one of the oldest and most revered *Sunni* Hadith collections. Malik's most notable student, Al-Shafa'i who also became the founder of one of the four legal schools of *Sunni* law, said about his teacher:

"No one constitutes as great a favour to me in the religion of Allah ﷻ as Malik..."

His works include:

- a) Al- Muwatta
- b) Mudawana

9. Al-Darimi (181-255 A.H.)

His full name was Abu Muhammad Abdullah bin Abdur Rahman Al-Darimi. He was born in Persia and was a student of many expert scholars of Hadith and *Fiqah*. He frequently travelled to many places for knowledge and collecting of Ahadith. His works include:

- a) Sunan Al-Darimi
- b) Tafsir Al-Darimi
- c) Al-Jami'a

* The innovation that the Qur'an was a 'creation' of Allah ﷻ, rather than 'His Word' was introduced by a sect of Muslims known as Mu'tazilah.

The Six Authentic Books of Hadith (As-Sihah As-Sittah)

As-Sihah As-Sittah

These are the six most authentic compilations of Ahadith which are considered as the most reliable books of Ahadith. These are:

Name of the Book	Compiler
1. Sahih Al-Bukhari	Muhammad bin Ismail Al-Bukhari
2. Sahih Muslim	Muslim bin Al-Hajjaj
3. Sunan Abu Dawood	Abu Dawood
4. Jami-At-Tirmizi	Muhammad bin Isa At-Tirmizi
5. Sunan-An-Nasai	An-Nasai
6. Sunan Ibn Majah	Abu Abdullah Muhammad bin Yazid bin Majah

1. Sahih Al-Bukhari

There are a number of books compiled by Al-Bukhari, however Sahih Al-Bukhari has gained great esteem and a high status in the learning of Ahadith. The complete title of Sahih-Al-Bukhari is Al-Jami-Al-Sahih Al-Musnad Al-Mukhtasar min Umuri Rasooli-Ilahi wa Sunanihi wa Ayyaamihi, which means, "An epitome containing all types of authentic musnad Ahadith concerning the Holy Prophet ﷺ, his *Sunnah* and his ways."

Imam Bukhari made the framework for his compilation when he was in Makkah, in the Masjid al-Haram, and worked on it continuously for sixteen years. The final draft of the book was made in Madinah, in Masjid-e-Nabwi ﷺ.



No specific date is known as to when he started writing the Sahih Al-Bukhari. However, we do know that after he had finished, he showed the manuscript to his teachers, Ahmad Ibn Hanbal and Ibn ul-Madani. Before Imam Bukhari started to collect Ahadith, there had actually been quite a few published books of Ahadith in which he found traditions of both weak and strong testimonials, which gave him the idea to compile a book which contained Ahadith of only strong testimonials.

For every Hadith that he selected, he used to take a bath and pray two *Rak'at Nafil* (voluntary prayers) and made *Istikharah**. Later on, if he was satisfied, he would include the Hadith in his book. Imam Bukhari would select a portion of a Hadith for the heading of the chapter. Also, he repeated the Ahadith time and again, according to their legal deductions.

The number of Ahadith in his book is 7,275 but without repetition, it goes down to 2,602. This number does not include the *Mawquf*** Ahadith and sayings of the Tabi'een. The book covers almost all aspects of life in providing proper guidance of Islam. He edited his work at least three times, and scrutinised all the Ahadith on the basis of *Usool-e-Hadith*.

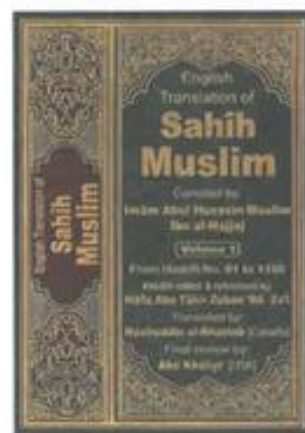
Do you know ?

The book of Al-Bukhari, known as *Sahih Bukhari*, was taught by him to thousands of people. The most famous explainer of *Sahih Bukhari* was Ibn Hajar al-Asqalani who took more than 5 years to complete his commentary on *Sahih Bukhari*. It comprises more than 15 volumes!

2. Sahih Muslim

Imam Muslim bin Hajjaj was the student of Imam Bukhari and he wrote many books and treatises on Hadith, but the most important of his works is the *Jami* (collection) of the *Sahih* Ahadith. Some of the commentators of Ahadith are of the opinion that in certain aspects it is the best and the most authentic work on the subject. Imam Muslim took great pains in collecting traditions, and then after a thorough examination, he retained only those 4000 Ahadith in his book, the genuineness of which is fully established.

He prefixed a very illuminating introduction to his compilation in which he specified some of the principles which he had followed in the selection of the material. Imam Muslim considered only those traditions to be genuine and authentic which had been transmitted to him by an unbroken chain of reliable authorities and were in perfect harmony with what had been related by other narrators whose trustworthiness was unanimously accepted.



* Al-Farabi narrated that Al-Bukhari said, "I did not include any Hadith in Al-Sahih until after I prayed *Istikharah*, asking Allah ﷻ for guidance, and being certain of its soundness." (Source: Ibn Hajar in *Hadiy al-Saari* (p. 345).

** *Mawquf* Hadith is one whose *Isnad* ends at the *Sahabi* (Companion ﷺ) only and does not go back to the Holy Prophet ﷺ.

Imam Muslim also took particular care in recording the exact words of the narrators and pointed out even the minutest differences in the wordings of their reports. Furthermore, he also constantly kept in view the differences between the two well-known modes of narration, *Haddathana* (he narrated to us) and *Akhbarana* (he informed us). He was of the opinion that the first mode is used only when the teacher is narrating the Hadith and the student is listening to it, while the second mode of expression implies that the student is reading the Hadith before the teacher. This reflects his utmost care in the transmission of a Hadith. He also took great pains in connecting the chain of narrators. Apart from taking utmost care in connecting the *Sanad*, he did not pay any attention to legal extraction. He did not even mention the chapters which were added later.

Do you know ?

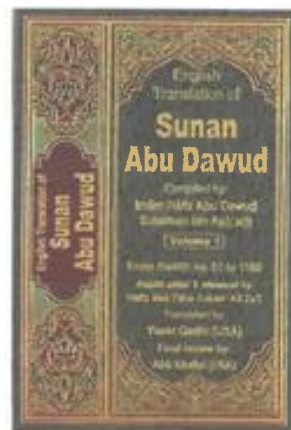
Any Hadith accepted by both Imam Bukhari and Imam Muslim has been termed as Mutafiqain Alayh (agreed upon).

When his compilation was complete, he presented it to Abu Zurrah who pointed out the defects (if any) in his narrations, and Imam Muslim omitted it without any argument. His work on the book shows that he did not want to record Sahih Ahadith according to his own criteria but wanted to record only those whose authenticity was accepted amongst the scholars.

3. Sunan Abu Dawood

The most famous of all the works of Abu Dawood was his Sunan which contains 4,800 Ahadith. He compiled it while staying in Tarsus, an ancient city of Turkey, for twenty years. Abu Dawood presented the completed compilation to his teacher, Imam Ahmad bin Hanbal رحمہ اللہ who was greatly pleased with his work.

Sunan Abu Dawood is an important collection of Ahadith. Most of the scholars place it on the third position among the six authentic books of Ahadith, although, not all the narrations recorded by Abu Dawood in this book are authentic. He himself pointed out many *Za'eef* Ahadith, and there are other weak Ahadith as well which are not mentioned by him but other scholars counted them as weak traditions. The question is; why did he record some weak narrations in his book? The possible answer is that in the opinion of Abu Dawood, a *Za'eef* Hadith was better than the personal opinion of the scholars. Therefore, he recorded them instead of adding the legal opinions of the early scholars.



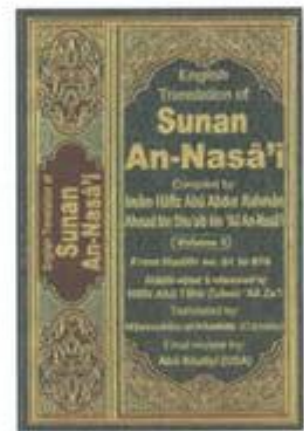
Abu Dawood was content with placing only one or two Ahadith in every chapter. Explaining this, he wrote to the scholars of Makkah:

"I did not record more than one or two Ahadith in every chapter, though there were other authentic Ahadith concerning the same chapter, as it would be too much. I selected the ones which could be used easily."

He would say that even four Ahadith from the whole Sunan Abu Dawood were sufficient for a man in this life and the Hereafter.

4. Sunan An-Nasai

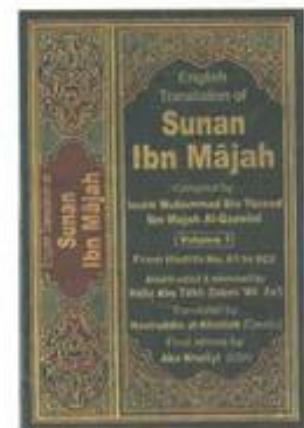
Imam An-Nasai was considered as the leading traditionalist and the best evaluator of Ahadith, of his time. He was selective in his material but was very accurate in his recording. He compiled many works but the most famous is Sunan An-Nasai. This famous work is a selection from As-Sunan al-Kubra with some additions.



The reason for this specific collection is that when he compiled his famous book, As-Sunan al-Kubra and presented it to the governor of Ramlah, the governor asked him whether or not all the Ahadith recorded into it were authentic. He replied in the negative. The governor asked him to select only the authentic ones. Thus in this way, the Sunan An-Nasai was compiled. However, he did not restrict himself to authentic Ahadith only. Rather, he recorded even the weak narrations as well, mostly to show what defect they had.

5. Sunan Ibn Majah

It was compiled by Abu Abdullah Muhammad bin Yazid bin Majah. Ibn Majah studied under some of the great traditionalists of his time and visited important centres of learning, in order to study and compile the Ahadith. Although Sunan Ibn Majah is counted among the *As-Sihah As-Sittah*, this book is of the lowest grade in the collection; the reason being that when Ibn Majah recorded a false narration, he did not mention it like the other compilers of the *As-Sihah As-Sittah*. Ibn Majah did not mention his criteria for the selection and incorporation of the materials in his compilation.



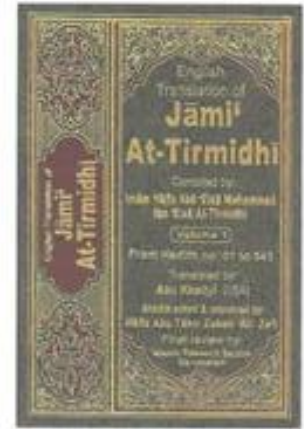
His book contains 4,341 Ahadith out of which, 3,002 have been recorded by the compilers of the other five books. The remaining 1,339 narrations can be classified in the following grades:

- a) 428 narrations are authentic
- b) 199 narrations are good
- c) 613 narrations are of weak *Isnad*
- d) 99 narrations are *Mawzu* (Fabricated)

Another feature of his compilation is that this book contains very little repetition and it is one of the best in arrangements of chapters and sub-chapters; a fact recognised by many scholars.

6. Jami-At-Tirmizi

Among the works of Abu Isa at-Tirmizi, his most famous work is "Al-Jami al-Mukhtasar min as-Sunan an Rasulillah", which is also known as Jami-At-Tirmizi. It is a Sunan and a Jami. Therefore, it contains Ahadith concerning international law, social behaviour, exegesis (Tafseer) of the Qur'an, belief, laws of all kinds and biographies of the Holy Prophet ﷺ and certain Companions.



In this compilation, only 83 Ahadith are repeated. Tirmizi omitted the major portion of the Hadith and only mentioned that part which was relevant to the heading. After mentioning a Hadith, Tirmizi classified its narrations, whether they were authentic or weak. He also specified the narrators' names, e.g., if the narrator's *Kunya* (honorific name) was mentioned, he would then mention his proper name, and vice versa.

One Hadith in Jami-At-Tirmizi is a *Thulaathiyaat* (the transmitters of the Hadith between Imam Tirmizi and the Holy Prophet ﷺ are only three). Every Hadith in Jami-At-Tirmizi is *Ma'mul bihi* (practised upon by the jurists).

In his compilation, Tirmizi explained the different schools of thought together with their proofs. He gave an explanation for all the difficult Ahadith. His book has been set out in an excellent sequence, hence, it is very easy to look for a Hadith.

Do you know

Abul-Hasan Nur-ud-Din
Muhammad bin
Abdul-Hadi as-Sindhi who
migrated to Madinah wrote
the commentary for all the
six compilations,
'As-Sihah As-Sittah'.

The Four Major Shi'a Compilations of Hadith (Al-Kutub Al-Arba'ah)

Al-Kutub Al-Arba'ah (The Four Books)

'Al-Kutub Al-Arba'ah (The Four Books) is a term used by *Shi'a* Muslims, referring to their four best known Hadith collections. These books contain traditions transmitted through the *Imams* who are the descendants of Prophet Muhammad ﷺ through his youngest daughter, Fatima (رضي الله عنها). These four books have been praised by many notable *Shi'a* scholars. These books are:

Name of the Book	Compiler
1. Kitab Al-Kafi	Muhammad Ibn Yaqub Kulayni Al-Razi
2. Man la Yahduruhu Al-Faqih	Muhammad Ibn Ali Ibn Babawih Al-Qummi
3. Tahdhib Al-Ahkam	Abu Jafar Muhammad Ibn Hassan Tusi
4. Al Istibsar	

1. Kitab Al-Kafi

The Kitab al-Kafi was compiled by Muhammad Ibn Yaqub Kulyani, who is commonly known as Shaikh Kulyani. The complete title of this book is Al-Kafi-fi Ilm-ud-Deen (The Sufficient in the Knowledge of Religion). It includes the sayings of the Holy Prophet ﷺ as well as the sayings of the twelve *Imams*. It is divided into three sections: Usul Al-Kafi, which is concerned with the principles of religion, Furu Al-Kafi, which is concerned with the details of religious laws, and Rawdat (or Rauda) Al-Kafi, which is concerned with various religious aspects. In total, Al-Kafi comprises approximately 16,199 narrations. According to the *Shi'a* scholars, all the Ahadith included in this compilation were strictly examined by their *Isnad* and *Matn*, and then classified. Al-Tabrasi said:

"Al-Kafi among the four Shi'a books is like the sun among the stars, and who looked fairly, would not need to notice the position of the men in the chain of Ahadith in this book, and if you looked fairly, you would feel satisfied and sure that the Ahadith are firm and accurate."

2. Man la Yahduruhu Al-Faqih

Man la yahduruhu al-Faqih (one who does not have a Jurist near him) is a Hadith collection by Muhammad ibn Ali ibn Babawaih al-Qommi, commonly known as Ibn Babawih or Al-Shaikh al-Sadooq. It has 9,044 narrations, covering topics of marriage, divorce, *Salah*, *Sawm*, *Zakat* and *Hajj* etc. Although every Hadith in this collection was examined by the rule of *Sanad* and *Matn*, and then classified, the *Isnad* is absent. Therefore, it is a book of summary for the study of legal narrations and meant to be used as a reference, for the laymen among the *Shi'as*, in practising their faith.

3. Tahdhib Al-Ahkam

Tahdhib al-Ahkam (The Refinement of Laws) is a Hadith collection by Abu Jafar Muhammad Ibn Hassan Tusi commonly known as Shaikh al-Tusi. It has 13,590 narrations regarding *Salah*, *Sawm*, *Zakat* etc. The work is divided into *Kutub* (Chapters) and the chapters are further divided into *Abwab* (Sections) with appendices following where appropriate.

The actual intention of al-Tusi had been to write a commentary on al-Muqni', compiled by Al-Mufid. Therefore, the method used is to quote the traditions and then al-Mufid's comments on them. This is often followed by al-Tusi's explanation of al-Mufid's comments. In the appendices, al-Tusi makes it quite clear that he is making the comments, for he says, "Muhammad Ibn al-Hasan said..." but sometimes, it is not always clear whether the explanation is made by al-Mufid or al-Tusi. Although, he quite often makes it clear that it is al-Mufid when he says; "Al-Shaikh said...", but sometimes a discussion is introduced by the ambiguous terms, "He said..." This could refer to either al-Mufid or al-Tusi.

He made it clear in his *Muqaddimah* (Introduction) that this work concentrated only on the practical regulations for following the instructions of the faith.

4. Al-Istibsar

Al-Istibsar (Foresight) of Al-Tusi is the fourth and last of the major works of *Shi'as'* Islamic traditions. It has 5,511 narrations.

It covers the same field as "Tahdhib al-Ahkam" but is considerably concise. Al-Tusi mentions that his colleagues, after seeing the size of Tahdhib al-Ahkam, advised that it should be summarised. Hence, al-Tusi's Al-Istibsar is essentially a summary of Tahdhib al-Ahkam. Its methods are similar but briefer as there are not so many traditions used in the work, and the explanations are more concise. In many ways, it is closer to Man la Yahduruh Al-Faqih, although unlike the former, it gives full *Isnad* for the traditions quoted. However, it is possible to say that al-Kafi and Tahdhib al-Ahkam represent comprehensive collections of traditions, while Man la Yahduruh Al-Faqih and al-Istibsar are books intended to be used as ready reference works by the students and scholars.

Major Teachings of the Ahadith

Prophet Muhammad ﷺ was a messenger of Allah ﷻ as well as a guide for all mankind. After delivering the message of Allah ﷻ, he explained it through his words, actions and silent approvals. It is mentioned in the Qur'an:

"... And We have sent down unto you (also) the Message; that you may explain clearly to men what is sent for them, and that they may give thought."

(Surah-An-Nahal, Verse: 44)

The Prophet ﷺ, through his Ahadith, has taught us how to fulfill our responsibilities as individuals, as well as members of the community. His *Sunnah* and Ahadith lay down certain cardinal disciplines for a true believer, making him responsible for not only the way he should communicate with his fellow beings but also the way he should behave with them.

Islam declares the entire Muslim community 'a single body' where each and every member not only respects others but also empathises and is ready to share their joys as well as their sorrows. When the Prophet ﷺ said, *"The believers are like a single man..."* he wished to create and develop a society where every member would emerge as a strong supporter of those in need.

The Holy Prophet ﷺ was mindful of other aspects of communal conduct, as well. To make sure that the society was free of sinful and shameful behaviour, and that piety prevailed throughout, he alerted his followers to be ready to take timely and appropriate actions if they witnessed any breach in the Divine laws and find that their fellow beings are committing sins and spreading indecency.

To nurture a spirit of sacrifice for the other members of the society, the Holy Prophet ﷺ encouraged the Muslims to take care of the affairs of the destitute, the orphans and the widows. He gave glad tidings that the one who brings up an orphan will attain such a high position in Paradise that he would be close to the Holy Prophet ﷺ. He further declared that the status of those who are involved in acts of social welfare, is no less than that of the one who is constantly busy in worshipping Allah ﷻ.

His religious teachings stress on being sincere towards Allah ﷻ, His books, His Messenger ﷺ and all the people around.

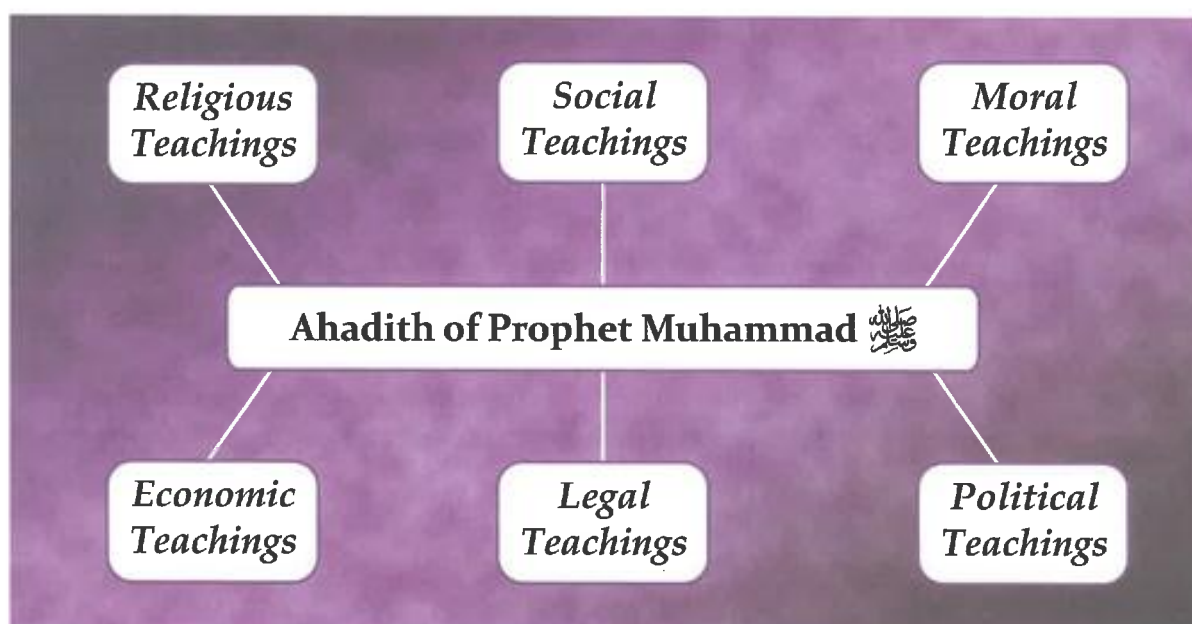
Regarding political teachings, the Ahadith stress that unity among Muslims must be preserved at all cost. The example of Muslim community is such that if one part of the body is in pain then the whole body feels the pain. In order to have unity we need to realise that what ever we desire for ourselves (from the society) we should desire the same for others.

Furthermore, the Messenger ﷺ through his Ahadith has laid down a comprehensive set of instructions about the duties and rights of the leaders of the Muslim community. All the members of the Muslim community need to be sincere and obedient to their leader, as long as that leader is following the tenets of Islam. Likewise, the Muslim leaders are told to be kind and gentle to the people under their rule and not to harm them. They should direct their attention in solidifying the Muslim state and protecting the rights of all the citizens of the Islamic state, whether Muslims or non-Muslims.

The Ahadith of the Holy Prophet ﷺ include the economic teachings as well. According to the teachings of Islam, trade and business should be conducted with fairness, honesty and proper procedures. Thus the Prophet ﷺ uplifts the morale of a Muslim trader by praying:

“May Allah show mercy to a man who is kindly when he sells, when he buys and when he demands his money back.” (Sahih-Al-Bukhari)

This Hadith not only guides the buyers and the sellers, it also lays down certain rules for the creditors. In other Ahadith, even the debtors have been advised to be particular in paying back the money they borrow.



Thus we see that be it worship or social security, be it financial transactions or environmental issues, the Hadith and *Sunnah* of the Holy Prophet ﷺ along with the Qur'an, provide guidance on all matters.

Use of Sunnah/Hadith in Legal Thinking and its Relationship with the Qur'an, Ijma and Qiyas

The *Shariah* and the *Fiqh* (Islamic jurisprudence) provide us with the rulings in all aspects of life. *Shariah* includes the Qur'an and the *Sunnah*/Hadith of the Prophet ﷺ. The Qur'an being the direct 'Word' of Allah ﷻ, is the first and most important source of guidance and rulings while the *Sunnah*/Ahadith of the Holy Prophet ﷺ serve as the second source. His *Sunnah* not only confirmed the rulings of the Qur'an, it detailed some of the concepts, laws and practical matters which are briefly stated in the Qur'an and also gave rulings regarding matters not stated in the Qur'an (e.g. wearing of silk and gold for men).

The two most important religious institutions of Islam are *Salah* and *Zakat*. Though the injunctions relating to *Salah* and *Zakat* were repeatedly revealed (in both Makkah and Madinah), no details were supplied. For example, the Qur'an says:

“...establish regular prayer and give poor due...” (Surah-Al-Baqarah, Verse: 277)

By his own actions, the Holy Prophet ﷺ taught the method for offering prayers. He said:

“Pray as you see me praying.” (Agreed)

The *Sunnah* of the Holy Prophet ﷺ is the commentary of the Qur'an. In other words, we can say that it **clarifies**, **elaborates** or even **restricts** the commands given in the Qur'an.

It is through the *Sunnah* of the Prophet ﷺ only, that we get to know the conditions and the situations in which prayers can be combined, shortened or delayed, and the details of the method of *Salah* for different occasions such as the prayers offered on Eid, Fridays and at the time of the funeral. The *Sunnah* also **elaborates** the kinds of wealth on which *Zakat* is to be paid, the exact amount to be paid in each case at the time of obligation. Thus we can say that the *Sunnah* acts as a manual to understand and apply the teachings of the Qur'an.

Another example of **elaboration** is in the case of theft. The Qur'an says:

"And (as for) the male thief and the female thief, cut off (from the wrist joint) their (right) hands as a recompense for that which they committed, a punishment by way of example from Allah..." (Surah-Al-Ma'idah, Verse: 38)

The *Sunnah* explains that it is the right hand that has to be cut off from the wrist. The *Sunnah* also lays down the minimum requirements for the application of the punishment, for example, what and how much is stolen.

An example of **restriction** of a ruling is to be found in the extension of the command of the Qur'an pertaining to inheritance. The Qur'an says:

"...For the male, two shares of the female..." (Surah-Al-Nisa, Verse: 115)

Here, the *Sunnah* **restricts** the ruling by saying that the murderer will not inherit.

The *Sunnah* of the Holy Prophet ﷺ sometimes lays down rules that are not mentioned in the Qur'an. For example, the Qur'an has permitted the consumption of sea food, and prohibited carrion. The case of the fish was controversial as it dies after being taken out of water, making it impossible to slaughter it. The following Hadith linked it with the permissible (*Halal*) food:

"Sea water is pure and its carrion is permitted." (Sunan-An-Nasai)

Hence Muslims are not required to slaughter the fish before consumption. The function of the *Sunnah* here, is the analytical development of law.

The *Sunnah* of the Holy Prophet ﷺ also **performs analogy** on the basis of a rule in the Qur'an. For example, the Qur'an prohibits the marriage of two sisters to one man at one time and then says:

"...what is besides this, is permitted..." (Surah-Al-Nisa, Verse: 23)

The case of marriage of an aunt and niece to one man at one time is also similar because of a common underlying cause. The *Sunnah*, therefore, prohibits such marriages also.

The *Sunnah* also **elaborates** the meanings of the words in the Qur'an. An example of this is the verse regarding the distinction of 'the white thread from the black thread' during

the month of Ramadan:

“...And eat and drink until the white thread appears to you distinct from its black thread; then complete you fast till night appears...” (Surah-Al-Baqarah, Verse: 187)

The *Sunnah* explains that this term pertains to the light of the day and darkness of the night.

The Ahadith and *Sunnah* of the Holy Prophet ﷺ also help in making Islamic laws through *Ijma* and *Qiyas*. However, it must be remembered that while formulating the laws, only the genuine and authentic Ahadith must be selected. There are many Ahadith pertaining to *Ijma*. Regarding the congregational prayers, the Holy Prophet ﷺ said:

“It is necessary for you to hold on fast to the Jama’t and save yourself from separating (from the Jama’t). Surely, Shaitan is with the single person, and he remains far from two. So whosoever desires Jannah, must remain with the Jama’t...” (Tirmizi)

Thus, after the consensus of the Companions رضي الله عنهم, the 20 Rak’aat of *Taraweeh*. (*Salah* that is regularly prayed in Ramadan, after the *Isha* prayers) is always offered in congregation.

Another example of how the *Sunnah* has been employed with *Ijma* is that according to the instruction of the Holy Prophet ﷺ, the funeral prayer of a miscarried fetus should be offered, in case, life had been sensed in it through its movements. Later, after a consensus, it was decided by the scholars, that before the miscarriage, if no movement or heart beat had been observed in the fetus, it should just be wrapped in a coffin and buried, without any funeral prayer.

Whenever faced with a new challenge, the *Sunnah* of the Holy Prophet ﷺ has also been exercised while doing *Qiyas*. Its example is that, on the instruction of the Holy Prophet ﷺ, a man was beaten with a leather slipper and palm stalk, as a punishment for consuming wine. On the basis of analogical deduction, the Muslim scholars gave a ruling that a person who was drunk should be flogged 40 times with a leather strap. Later, Umar رضي الله عنه was advised by Ali رضي الله عنه to set the punishment as 80 lashes since an intoxicated person may slander a chaste woman, and the Qur’an prescribes 80 lashes for a slanderer.

The *Sunnah* provides many evidences where the Prophet ﷺ himself resorted to analogical reasoning (*Qiyas*), on occasions when he did not receive a revelation on a particular matter. On one such occasion, a woman came to him and said that her father had died without performing the *Hajj*.

Would it benefit him if she performed the *Hajj* on his behalf? The Prophet ﷺ asked her:

“Supposing your father had a debt to pay and you paid it on his behalf, would this benefit him? To this, her reply was in the affirmative; and the Prophet (ﷺ) said, The debt owed to Allah merits even greater consideration.”

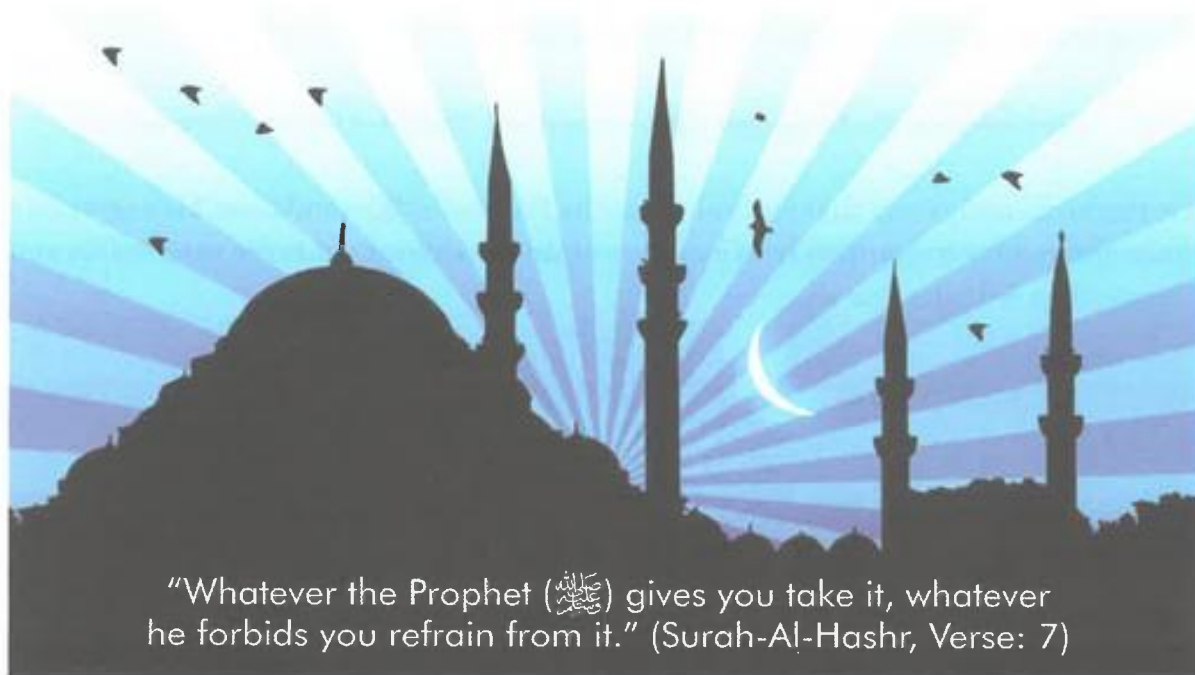
Thus, by doing *Qiyas* between *Hajj* and the debt, the Holy Prophet ﷺ showed the woman, in particular, and the whole Muslim *Ummah*, in general, how to do *Qiyas*. (Shawkani)

Significance of Hadith and Sunnah in Thought and Action in Islam

We know that Allah ﷻ revealed the Qur'an to His chosen Prophet, Muhammad ﷺ. So it is through the Holy Prophet ﷺ that we come to hear the 'Word of Allah' ﷻ; and it is the Prophet ﷺ himself, who properly explained and demonstrated the precepts mentioned in the Qur'an.

The Qur'an generally deals with the broad principles or essentials of religion, while going into the details, in very rare cases. The details were generally provided by the Holy Prophet ﷺ himself, either by showing in his practice how an injunction should be carried out, or by giving an explanation in words.

The *Sunnah* or the Hadith of the Holy Prophet ﷺ was not something whose need, as is generally supposed, was a thing which may have been felt only after his death. It was very



“Whatever the Prophet (ﷺ) gives you take it, whatever he forbids you refrain from it.” (Surah-Al-Hashr, Verse: 7)

much needed during his lifetime as well. Many a times, when the Companions ﷺ faced situations regarding which the Qur'an offered no ruling, they would immediately turn to the Holy Prophet ﷺ, to know the rulings on such matters.

The duty of the Holy Prophet ﷺ was not just to communicate the message of Allah ﷻ. Rather, he was entrusted with the most important task of explaining and illustrating that message. It is most illuminating, in this respect, to learn that when Ayesha ؓ was asked to describe the character of the Holy Prophet ﷺ, her reply was:

"His character was that of the Qur'an."

That is the reason why Allah ﷻ Himself has commanded the following:

"Say: Obey Allah and obey the Messenger, but if you turn away, he (the Prophet ﷺ) is only responsible for the duty placed on him (i.e. to convey Allah's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way." (Surah-Al-Noor, Verse: 54)

This verse clearly emphasises the importance of Hadith to Muslims so that they should be eager to learn and follow the teachings of the Holy Prophet ﷺ.

The two sources of Islamic law, i.e., the Qur'an and *Sunnah* are interwoven in such a way that they can not be separated from each other. Prophet Muhammad ﷺ personified the ideals and values of the Qur'an in such an excellent manner that the Qur'an has validated the importance of following the *Sunnah* in these words:

"He who obeys the Messenger (ﷺ), obeys Allah." (Surah-Al-Nisa, Verse: 80)

It is therefore obligatory that we look up to the Prophet's ﷺ morals and his exemplary character and try to emulate it. We can never do so without studying the Hadith and *Sunnah* along with the Qur'an.

The Four Rightly-Guided Caliphs رضي الله عنهم and their Importance as Leaders

Topics

Caliphs رضي الله عنهم	Details of their Caliphate
1. Abu Bakr Abdullah bin Abu Quhafa رضي الله عنه	● Election for the Caliphate
2. Umar bin Al-Khattab رضي الله عنه	● Main Challenges Faced by them
3. Uthman bin Affan رضي الله عنه	● Battles Fought During their Caliphate
4. Ali bin Abi Talib رضي الله عنه	● Main Achievements During their Caliphate
	● Their Character
● Significance of the Four Caliphs رضي الله عنهم as Examples of Leadership.	
● The Importance of the Ruling Period of the Rightly-Guided Caliphs رضي الله عنهم as Models for the Governments of Today.	
● The Rightly-Guided Caliphs رضي الله عنهم as Examples for Muslim Communities in their Relations with Other States.	

Abu Bakr رضي الله عنه

Umar رضي الله عنه

Rightly-Guided Caliphs رضي الله عنهم

Uthman رضي الله عنه

Ali رضي الله عنه

Objectives

Students will learn about:

1. The election of the four Caliphs ﷺ.
2. Their approach towards leading the community and their policies in maintaining the state.
3. Their main achievements.
4. Battles fought during their caliphate and expansion of the Islamic state.
5. Main challenges they encountered.
6. Their significance as examples of leadership.
7. The importance of their rule as models for the governments of today.
8. The Rightly-Guided Caliphs as examples for Muslim communities in their relations with other states.

The First Rightly-Guided Caliph

Abu Bakr Abdullah bin Abu Quhafa ﷺ

Duration of
Caliphate: 2 years [11-13 A.H. /
632-634 C.E.]

Election for the Caliphate

After the death of the Holy Prophet ﷺ, the first problem before the people was the election of a new leader. The two big groups among the Muslims were the *Muhajireen* ﷺ and *Ansaar* ﷺ. The *Ansaar* ﷺ gathered at Saqifa Bani Saida, their meeting-place, near the house of an *Ansari* leader, Sa'ad bin Abada ﷺ. Sa'ad ﷺ said that the caliph must be from among them. But someone refuted it and suggested that there should be two caliphs, one from the *Ansaar* ﷺ and the other from the *Muhajireen* ﷺ. Umar ﷺ objected to this suggestion and said that this would lead to confusion. Abu Ubaidah bin Jarrah ﷺ also rejected the suggestion and advised that the Quraish have a better right to select a caliph from among them. The *Ansaar* ﷺ agreed to have a *Muhajir* caliph. Therefore, Abu Bakr ﷺ recommended Umar ﷺ or Abu Ubaidah ﷺ as the caliph. On hearing this, both Umar ﷺ and Abu Ubaidah ﷺ exclaimed:

"O Siddique, how can that be? How can anyone else fill this place as long as you are among us? You are the top man among the Muhajireen ﷺ. You were the Companion of the Holy Prophet ﷺ in the Thaur Cave. You led the prayers in his place, during his last illness. Prayer is the foremost thing in Islam. With all these qualifications, you are the fittest person to be the successor of the Holy Prophet ﷺ. Hold out your hand so that we may pledge loyalty to you."

But Abu Bakr ﷺ did not agree. Umar ﷺ felt that the delay might create new difficulties so he himself took Abu Bakr's ﷺ hand and pledged loyalty to him. All the others followed him. Thus, Abu Bakr ﷺ was chosen as the first caliph of the Muslims. On the following day, he went to the Masjid-e-Nabwi ﷺ, mounted the pulpit as the caliph of Islam and spoke to the gathering as follows:

"O people! I have been elected your leader, although I am not better than anyone from among you. If I do any good, give me your support. If I go wrong, set me right. Listen! Truth is honesty and untruth is dishonesty. The weak among you are powerful in my eyes, as long as I do not get them their due. The powerful among you are weak in my eyes, as long as I do not take away from them what is due to others (Allah ﷻ willing). Listen! If people give up striving for the cause of Allah ﷻ, Allah ﷻ sends down disgrace on them. If people become evil doers, Allah ﷻ sends down calamities on them. Listen! You must obey me as long as I obey Allah ﷻ and His Messenger ﷺ. If I disobey Allah ﷻ and His Messenger ﷺ, you are free to disobey me."

Main Challenges Faced by Abu Bakr ﷺ

After becoming the Caliph, Abu Bakr ﷺ faced many challenges. On the one hand the Christians and Jews were filled with unrest. On the other hand, apostasy* was on the rise while some tribes refused to pay Zakat. Another serious problem that arose at the same time was of the false prophets. A host of imposters appeared in different parts of Arabia and they all claimed to be apostles of Allah ﷻ. Abu Bakr ﷺ showed exceptional courage and determination and overcame all the challenges.

1. Expedition to Syria

The Prophet ﷺ had nominated Usama bin Zaid ﷺ some weeks before his death, to lead an expedition against the Romans in Syria. Usama ﷺ was to avenge the death of his father, Zaid bin Haritha ﷺ, the freed slave of the Holy Prophet ﷺ who had been killed by the Syrians in the battle of Mu'tah. The army had not gone very far when the Prophet ﷺ fell seriously ill and passed away. That held up the expedition for some weeks. As soon as Abu Bakr ﷺ became the Caliph, the first thing he thought of was sending the expedition again. Someone suggested that Usama ﷺ was too raw to lead the expedition because he was just

Do you know ?

While sending Usama bin Zaid ﷺ and his troops to Syria, Abu Bakr ﷺ gave the following instructions:

- Do not kill children, women and old people.
- Do not cut down any trees.
- Do not molest the monks in the churches, nor destroy their places of worship.

* The act of giving up one's religious beliefs and leaving one's religion.

seventeen years old. It was wiser to place a more experienced man in command. The suggestion made Abu Bakr ﷺ angry. He said:

"What right have I, to dismiss a man appointed by Allah's Messenger ﷺ?"

So, the expedition left under Usama's ﷺ command about three weeks after the demise of the Prophet ﷺ. This expedition proved very successful as Usama ﷺ attacked the frontier districts of Syria and returned victorious to Madinah after forty days.

2. The False Prophets

Aswad Ansi

Before the death of the Prophet ﷺ, an imposter, Aswad Ansi appeared in Yemen. He belonged to the Ans tribe. He gathered a considerable number of followers and attacked Sanaa, the capital of Yemen. He killed the governor and married his widow. The Holy Prophet ﷺ wrote to the leaders of the Muslim army in Yemen to get rid of the imposter. They secretly joined hands with his newly married wife who was against him. One night, they killed Aswad and Yemen came back under Muslim rule. This news reached Madinah, a day after the Prophet's ﷺ death.

Trouble again started in Yemen when the news of the Prophet's ﷺ death reached the province. A former general of Aswad's army, by the name of Qais, made a bid for power. Giving up Islam, he rallied around him the followers of his late master. He gathered enough men to capture Sanaa and became the master of Yemen. But the Muslim army stood firm. In the meantime, the two battalions sent by Abu Bakr ﷺ also reached Yemen and Sanaa was recaptured. Qais and his chief supporter Amr bin Maadi Karb Zuberi were sent to Madinah where they both repented for their sins and were forgiven.

Musailima

Musailima belonged to the tribe of Banu Hanifa. He visited the Holy Prophet ﷺ in Madinah during his life time and on returning, declared his prophethood. He wrote a letter to the Holy Prophet ﷺ, claiming himself as a partner in prophethood and suggested to divide the land between him and the Holy Prophet ﷺ but he replied him in the negative, saying, "The whole land belongs to Allah ﷻ only". The Holy Prophet ﷺ called him 'Musailima Kazzaab' (The biggest liar) The death of the Holy Prophet ﷺ gave Musailima his opportunity. He collected a large army. This army had first to deal with an impostress, Sajjah. Rather than attacking Sajjah, he married her. Now Musailima had a huge army of 40,000 men under his command.

To counter him, Abu Bakr ﷺ sent three battalions towards Yamama. The battalion under Ikrama bin Abu Jahl ﷺ was ordered to attack Musailima, after the battalion under Shurahbeel bin Hasanah ﷺ arrived to reinforce it. Ikrama ﷺ attacked Musailima without waiting for Shurahbeel's ﷺ battalion and was badly defeated. When Shurahbeel ﷺ arrived, he attacked Musailima and was also defeated. Abu Bakr ﷺ at once wrote to Khalid bin Waleed ﷺ to deal with Musailima. The combined battalions of Khalid ﷺ and Shurahbeel ﷺ now fell upon Musailima's army. A fierce battle took place at Yamama. Musailima and his tribesmen were all put to death. Since this battle took place in a fortified garden, and a great number of the Banu Hanifa and Muslims were killed, it came to be known as the 'Battle of the Garden of Death'. Among those who killed Musailima was Wahshi, the Negro slave who had killed Hamza ﷺ, the uncle of the Holy Prophet ﷺ.

Tulayha

Tulayha was also one of the imposters. He belonged to the tribe of Banu Asad. When he laid claim to prophethood, all his tribesmen became his followers. As the tribes of Tay and Ghatfan were the allies of Banu Asad, they also joined him. With the intention to attack the Muslims, Tulayha along with his huge group of followers, encamped at the Bazakha spring in Nejd. Abu Bakr ﷺ sent Khalid bin Waleed ﷺ with four thousand men who defeated Tulayha. He fled to Syria. Later on, he again became a Muslim. During the caliphate of Umar ﷺ, he served in the Muslim army in the Iraqi campaigns and thus tried to compensate for his past sins.

Do you know

When Khalid bin Waleed ﷺ was appointed to repress the imposter, Tulayha, Adi bin Hatim ﷺ who belonged to the tribe of Tay, requested him to wait for three days as he wanted to try to show the right path to his tribesmen. Khalid ﷺ readily agreed. Adi's ﷺ efforts became successful and a thousand men of the tribes of Tay and Jadeela joined the army of Khalid ﷺ to fight against Tulayha.

Sajjah

She was a Christian and belonged to the tribe of Banu Tamim. After the death of the Holy Prophet ﷺ she also laid claim to prophethood. She raised a large army and marched toward Madinah. On the way, she came across Musailima's forces. The shrewd Musailima at once saw that Sajjah was a serious rival and he could not defeat her on the battlefield so he married her. After the murder of Musailima, Sajjah disappeared and lived in obscurity. Later, when the Muslims conquered Iraq, she accepted Islam with the rest of her tribesmen.

Malik Bin Nuwairah

He was the chief of the tribe of Banu Tamim. The Holy Prophet ﷺ had appointed him as the tax collector for his tribe. After the death of the Holy Prophet ﷺ, he did not dispatch the collected tax to Madinah and gave back all the collected money to his tribesmen, saying, “*This is your wealth*”. He also attacked the Muslims of his tribe. Later, he was captured and killed by Khalid bin Waleed’s ﷺ army.

3. Ridda War

The Ridda wars, also known as “the Wars of Apostasy”, were a set of military campaigns against the rebellion of several tribes in the whole of Arabia (except three places i.e. Makkah, Madinah and Ta’if). The death of the Holy Prophet ﷺ led some people to think that Islam was going to end with him. As they were not firm in their new faith, many of them apostasised from Islam.

In order to tackle this critical situation, Abu Bakr ﷺ formed eleven main corps with each corps having its own commander and its own standard (flag). Available manpower was distributed among them and while some commanders were given immediate missions, others were assigned missions later on.

Before sending the troops, Abu Bakr ﷺ had sent his envoys to all the apostate tribes in a final attempt to make them re-embrace Islam. The corps commanders were given the following instructions:

- To call *Azaan*, on approaching the tribes which were their target. After the *Azaan* they needed to ask the tribe to confirm its submission to Islam, including the paying of *Zakat*. The tribes that answered the *Azaan* and submitted to Islam were not to be attacked.
- All the apostates who had killed the Muslims were to be killed.

The people of Bahrain who had embraced Islam in the lifetime of the Holy Prophet ﷺ also apostasised and started fighting the Muslims. Abu Bakr ﷺ sent a battalion under Ala bin Hadrami ﷺ to deal with them. They were defeated and their leader, Hatim was killed. Thus, Bahrain was once again secured under the Muslim rule. Some tribes of Oman and Mahrah also gave up Islam. Abu Bakr ﷺ dispatched forces to subdue them. After a tough battle, the Muslim army was successful.

The rebels were defeated and brought back into the folds of Islam. Eventually, in a few months, Abu Bakr ﷺ was able to put down the country-wide uprising caused by the apostate tribes.

The campaign against the Apostasy Movement was completed during the eleventh year of *Hijrah*. The twelfth *Hijrah* (633 C.E.) dawned, with Arabia united under the central authority of the Caliph in Madinah.

4. Refusal of Some Tribes to Pay Zakat

Some of the newly converted tribes refused to pay *Zakat*. Among the non-payers of *Zakat* were the neighbouring tribes of Abs, Zabyan, Asad and Tay. Although the Muslim government took the *Zakat* from them and spent it on the poor of their own tribe, the chiefs of these tribes felt it a burden on their pockets. They said that if the government would exempt them from the payment of *Zakat*, they would remain Muslims. So these tribes sent a deputation to the Caliph, Abu Bakr ﷺ who firmly turned down the proposal. The situation was very serious. Abu Bakr ﷺ called a meeting of the Advisory Council and sought its advice. Many of the members advised him to ignore these tribes and settle with them after the imposters had been dealt with. But Abu Bakr ﷺ strictly refused the suggestion. He declared:

"By Allah ﷻ! Even if a single coin is due from a man, he must give it. If he refuses, I will wage war against him. If others do not support me, I will fight alone. No one has the power to change a commandment of Allah ﷻ."

The Caliph decided to march against the rebellious tribes. In a few days, Usama bin Zaid ﷺ was back from the expedition to Syria. So, he left Usama ﷺ as his deputy in Madinah, and himself led an army against Abs and Zabyan. Abu Bakr ﷺ defeated these tribes and received the fixed amount of *Zakat* from them. The impact of his strict act strongly influenced the chiefs of many other tribes with the result that they submitted *Zakat* to *Bait-ul-Maal*, in person.

Battles Fought During the Caliphate of Abu Bakr ﷺ

Conquest of the Persian (Sassanid) Empire

Abu Bakr ﷺ was quite certain that whenever the Persians got a chance, they would definitely attack the Arabs. He hoped that by attacking Iraq and Syria he might avert the danger from the borders of the Islamic state. Therefore, Musanna bin Haritha ﷺ was sent to Iraq. At that time, eastern Iraq was a part of Iran. Musanna ﷺ was victorious and a great amount of booty was collected. Then Abu Bakr ﷺ sent orders to his best general, Khalid bin Waleed ﷺ to assist Musanna ﷺ in the invasion of the Sassanid Empire. Khalid ﷺ was still at Yamama after defeating Musailima. In Muharram 12 A.H., he set out from Yamama with an army of 10,000 men and headed towards Iraq.

The Battle of Kazima (Chains)

The first battle between the Muslims and the Persians took place at Kazima in Iraq. Before reaching there, Khalid  sent a letter to Hurmuz, the Persian commander, addressing him in these words:

"Accept Islam and you will be safe. If not, agree to pay the Jizya or you will have to repent. I am bringing against you people who love death as you love life."

Hurmuz ignored the warning and opted to fight. The two armies met at Kazima. Before the battle, Hurmuz challenged Khalid  for a single combat, in which he was defeated and slain. The death of Hurmuz made the Persian army flee from the battlefield. This battle is also known as **The Battle of Chains** because a regiment of the Persian army had chained themselves to each other so that they would fight persistently and not flee from the battlefield. The heavy attack of the Muslims forced them to retreat but as they were bound together by the chains, the soldiers fell back and were killed in large numbers. Rich booty fell into the hands of the Muslims and thousands of soldiers were taken captive.

Other Battles Fought Against the Persians

When the Emperor of Iran, Uradsher learnt about the Persians' defeat in Kazima, he sent another army which, under the leadership of Qiran, met the Muslim army at Mazar. Khalid bin Waleed  launched a fierce attack with the result that Qiran along with his thirty thousand men were killed.

After this crushing defeat, Uradsher sent another army which met the Muslim army at Walaja. After fierce fighting, the Persians finally fled from the battlefield. In order to avenge their defeat, the Christian Arabs of the Banu Bakr tribe, who had helped the Persians in the battle of Walaja, started preparations to fight the Muslims. Before they could get any aid from the Persian leader, Bahman, Khalid bin Waleed  advanced towards Ullais, and attacked them. As a result, the enemy was badly defeated.

Do you know ?

The precious crown of Hurmuz which the Muslims got as booty was rewarded by Abu Bakr  to Khalid bin Waleed  for his bravery and exemplary services.

Following the victory in Ullais, Khalid bin Waleed  advanced to Heerah, a famous port of Persia by the River Euphrates. He laid siege to Heerah with the result that the people surrendered and agreed to pay Jizya.

Now the Muslim army moved toward Anbar, which was an important outpost of the Sassanid empire. The Persians shut themselves in a fort that was surrounded by a deep trench, and started shooting arrows. The Muslim army managed to cross the trench and reached the fort. As a result, the commander of Anbar surrendered. The fall of Anbar was a great blow to Iran.

Now Khalid ﷺ marched towards Ain-ut-Tamar which was another stronghold of Iran. On hearing about the arrival of the Muslim army, the Persian general, Mehran, fled from Ain-ut-Tamar while the other chiefs were taken prisoners. The Muslim army conquered the fort and got a large amount of booty.

While Khalid bin Waleed ﷺ was at Ain-ut-Tamar, another army, which was to strike at Dumat-ut-Jundal under the leadership of Ayaz bin Ghanam ﷺ, needed his assistance. Khalid ﷺ rushed to his help and the combined Muslim army defeated the Persian. After the victory of Dumat-ut-Jundal, Khalid ﷺ advanced to Firaz, an important place where the borders of Heerah, Syria and Iraq met. A huge force made up of Persians, Romans and Christian Arabs came forward to defend Firaz but were met with a crushing defeat. With the conquest of Firaz, the Iraqi campaigns came to an end.

Campaigns in Syria

At that time, Syria was a part of the great Roman (Byzantine) Empire. The Romans were wary of the newly achieved power of the united Arabs and were planning to wipe them out. There was constant danger of an assault from the Romans' side. Abu Bakr ﷺ was not unaware of them and therefore issued an order for *Jihad*. In the year 13 A.H. he raised a large army and divided it into four divisions. These divisions against Syria were to strike at four different places. Yazid bin Abi Sufyan* ﷺ was appointed for Damascus, Shurahbeel bin Hasana ﷺ for Jordan, Abu Ubaidah bin Jarrah ﷺ for Homs and Amr bin al-Aas ﷺ for Palestine. Abu Ubaidah ﷺ was appointed as the commander-in-chief of all the four divisions.

The news of the Muslim invasion upset Heraclius, the Emperor of Syria. So he sent four huge armies to fight the Muslims. Each army was several times larger than the Muslim army. This made the four Muslim commanders give thought to the matter. They met together and decided to write to the Caliph Abu Bakr ﷺ for more reinforcements. Khalid bin Waleed ﷺ was busy in the Iraqi campaign when the Caliph ﷺ received an urgent request for reinforcements from his generals in Syria. He directed Khalid ﷺ to join and assist the commanders in Syria. Obeying the Caliph's ﷺ order, Khalid bin Waleed ﷺ handed over his command in Iraq to Musanna and marched off with half the army.

* He was the Companion of the Holy Prophet ﷺ and the paternal brother of Muawiyah bin Abi Sufyan. Not to be confused with Yazid bin Muawiyah bin Abi Sufyan.



The route of Khalid's ﷺ invasion of Syria.

Khalid ﷺ entered Syria and on reaching Bosra (near Damascus), he offered Islam to the Romans. Their commander, Romanus became a Muslim, and joined the Muslim forces. Guided by Romanus, the Muslim army attacked Bosra through an underground passage and defeated the Romans. The people of Bosra were offered a peace treaty which was accepted with the payment of *Jizya*. Following the conquest of Bosra, the Muslim army reached Damascus and laid siege to the city but the campaign was left incomplete, as they got news of the death of Caliph Abu Bakr ﷺ.

Do you know ?

In his will, Abu Bakr Siddique ﷺ stated that the money which he got as salary during his caliphate from Bait-ul-Maal should be returned to it after selling his garden.

His Death

On the 7th of Jamadi-us-Sani, Abu Bakr ﷺ was taken ill. He had a severe fever. After an illness of two weeks, on 22nd of Jamadi-us-Sani 13 A.H. (634 C.E.), he passed away. He was sixty-three at the time. He was buried in Masjid-e-Nabwi ﷺ next to the Holy Prophet ﷺ.



Abu Bakr's ﷺ empire (highlighted in green) at its peak in 634 C.E.

Main Achievements During the Caliphate of Abu Bakr ﷺ

Political Administration

Abu Bakr ﷺ divided the whole Arabian peninsula into ten provinces with Madinah as the capital of the Islamic state. For each province, he appointed a *Waali* (governor) who was the ruler of that area. It was the duty of the governor to lead the prayers in his area, collect taxes, command the army, maintain law and order in the province, and administer justice. The governor was assisted by an *Aamil* (revenue collector) and the *Qazi* (judge).

Abu Bakr ﷺ laid the foundation of a truly democratic government where all matters were decided after mutual consultation with the *Shura* (advisory council) which consisted of prominent Companions ﷺ. He discussed state matters with the members of the council, and their decisions were made in accordance with the Qur'an and *Sunnah*.

Although Abu Bakr ﷺ was known for his gentle and humble nature, as an administrator, he was very strict and particular about the affairs of the state. He selected the governor and all the officers on the basis of merit and did not allow any officer to go against the rules set up for them.

There was no separate department of revenue, the *Bait-ul-Maal* set up in Madinah, served the purpose. As soon as the *Aamil* of each province collected the revenue i.e. *Zakat* and other taxes, and sent it to *Bait-ul-Maal*, the fund was immediately distributed among the

needy and poor. A part of the revenue was reserved for the purchase of weapons and horses needed by the army. He divided the army into different corps with a separate commander and all the commanders were required to act under the commander-in-chief.

Abu Bakr  maintained a reserved force and dispatched expeditionary forces where there was need for *Jihad*. While sending his troops, Abu Bakr  instructed his commanders:

-  not to kill women, children, old people and the worshippers.
-  not to be cruel to anyone.
-  not to destroy the crops and fruit bearing trees.
-  not to deceive anybody.
-  not to destroy places of worship.
-  to protect the people who paid *Jizya*.

Abu Bakr  had some special instructions for his commanders, which are as follows:

1. Always fear Allah . He knows what is in men's hearts.
2. Be kind to the men under you and treat them well.
3. Directions given should be brief, if too long, they are likely to be forgotten.
4. Improve your conduct first; others will improve themselves when they see your example.
5. Honour the representatives of the enemy.
6. Keep your own arrangements a secret.
7. Always be truthful so that you can get good advice.
8. At night when you are free, sit among your men. This will keep you in touch with them.
9. Make good arrangements for the watch and ward of the army of your enemy.
10. Keep away from untruthful men. Be intimate with truthful and faithful Companions .
11. Be sincere to all with whom you have dealings.
12. Beware of cowardice and dishonesty.
13. You will come across people who have given up the world and spend their days in places of worship. Leave such people alone.

Expansion of Muslim Empire

Right after becoming the Caliph, Abu Bakr ؓ had to face not only internal but external challenges also from powers such as the Romans and Persians. Following the death of the Prophet ﷺ, political and religious turmoil threatened the newly created Islamic state, but decisive action by Abu Bakr ؓ quickly put an end to it. With his determination, courage and unshakeable conviction, he not only strengthened the foundation of Islam on firm grounds, but also expanded its territories as far as Syria, Palestine and Iraq.

Preservation of Qur'an

The greatest achievement of Abu Bakr ؓ was to preserve the Qur'an in written form. In the battle of Yamama many of the *Huffaz* (memorisers of the Qur'an) were martyred. Fearing that the Qur'an might be lost, Umar ؓ requested the Caliph Abu Bakr ؓ to compile and preserve it in written form. Though Abu Bakr ؓ initially hesitated he later agreed and made a committee of the



Huffaz. Zaid bin Thabit ؓ was appointed as in-charge of the committee. He and Umar ؓ were to collect all the verses from the personal collections of the Companions ؓ who had saved them on different materials.

After collecting all the Qur'anic verses, Zaid bin Thabit ؓ and the members of his committee verified them by comparing them with those who had memorised the Qur'an. After they were satisfied, the text was written down as one single manuscript and presented in a book form to the Caliph Abu Bakr ؓ.

His Exemplary Services to Islam

Abu Bakr ؓ became the Caliph at the most crucial time in the history of Islam. He served as a caliph for only two years and three months, yet in this short period, he performed remarkable services for Islam and over came the major threats that the religion had to face in its initial stage.

- On hearing about the death of the Holy Prophet ﷺ, when people were in a state of shock and grief, Abu Bakr ؓ counseled them by saying:

"O people! Listen! As for him who worshipped Muhammad ﷺ, let me tell you that Muhammad ﷺ is dead. But as for him who worshipped Allah ﷻ, Allah ﷻ is alive and dies not." (Shahih Bukhari)

Then he recited the following verse of the Qur'an:

"Muhammad (ﷺ) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah; and Allah will give reward to those who are grateful."

(Surah Aal-e-Imran, Verse: 144)

- When he became the Caliph, many tribes who were new converts and thought of the Prophet  as a mere king, tried to leave the religion after his death. Abu Bakr  overcame the enemies and rebels because of his firm determination and taught these people a lasting lesson that Islam is a way of life.
- He was an extremely humble and faithful viceroy of Allah  and His Apostle . In spite of his status as Caliph, he lived in poverty and got no personal gain out of the caliphate. At the time of his death, he instructed that his property should be sold and the amount that he took from the *Bait-ul-Maal*, as salary for his services, should be returned to the treasury.
- He demolished the power of all the false prophets, brought unity among the Muslims and established the foundation of Islam on solid grounds.
- He undertook the mission to preserve the Qur'an.
- He did not compromise with people who refused to pay *Zakat*. He waged wars against them in order to safeguard the principles laid down in Islam. Had he not shown strength and determination at that time, future generations would not have agreed to pay *Zakat* which is a pillar of Islam.

His Character

- By nature, Abu Bakr  was very kindhearted. He would often buy slaves and set them free. He always served the orphans and the helpless even after becoming the caliph. The Holy Prophet  said about him:

"The most compassionate member of my people towards my people is Abu Bakr (ﷺ)."

(Musnad Ahmad, Tirmizi)

- He was so pious and God fearing that he never loved this materialistic world and always had fear of the Hereafter. Whenever he recited the Qur'an, he would weep out of love and fear of Allah ﷻ.
- Abu Bakr ﷺ had several sons and many near relatives but he did not choose anyone of them for public services. He rather selected other people who were more appropriate for the posts. He did not force his choice on the people.
- Abu Bakr ﷺ was very intelligent and was blessed with an excellent memory and decision-making skills. Still, when he had to take any decision, he would put his proposal before the Companions ﷺ. When they had agreed to it, only then he would take action, in the light of the Qur'an and *Sunnah*.

In his book, 'The Caliphate, its Rise, Decline and Fall', Sir William Muir writes:

"But for him (Abu Bakr ﷺ) Islam would have melted away in compromises or might have perished in the throes of its birth. Not in propagation but in permanence lies the monumental service of Abu Bakr ﷺ to the cause of Islam."



The Second Rightly-Guided Caliph

Umar bin Al-Khattab ﷺ

Duration of Caliphate: 10 $\frac{1}{2}$ years [13-23 A.H. / 634-644 C.E.]

Election for the Caliphate

When Abu Bakr ﷺ became ill, he was concerned regarding his successor who had to assume the office after him. After careful thought, he chose to nominate Umar ﷺ and put his proposal before the leading Companions ﷺ. When all the Companions ﷺ had agreed, Abu Bakr ﷺ called Uthman ﷺ and dictated his verdict regarding Umar's ﷺ nomination.

After taking charge of office as the Caliph, Umar ﷺ addressed the Muslims who had assembled in Masjid-e-Nabwi ﷺ, in these words:

"O you faithful! Abu Bakr ﷺ is no more amongst us. After having led us for about two years, he has returned to His Creator. He has the satisfaction that he has successfully piloted the ship of the Muslim state to safety after negotiating the stormy sea. He successfully waged the apostasy wars, and thanks to him, Islam is now supreme in Arabia. Islam is now on the move and we are carrying on Jihad in the name of Allah ﷻ against the mighty empires of Byzantine and Persia. In the performance of my duties, I will seek guidance from the Qur'an, and will follow the examples set by the Prophet ﷺ and Abu Bakr ﷺ. In this task I seek your assistance. If I follow the right path, follow me. If I deviate from the right path, correct me so that we are not led astray..."

Do you know

The term "Ameer-ul-Momineen" was first used by the people of Kufah (Iraq) to refer to Umar ﷺ. Once when Umar ﷺ was called, "O Commander of the Believers!" he enquired as to how such a title came about and later remarked, "We were in search of some suitable term to signify the office I hold, and here is a term which is attractive". Therefore, after a meeting with the Shura, he adopted the title of Ameer-ul-Momineen for the office that he held.

Battles Fought During the Caliphate of Umar ﷺ

Conquest of Iraq and Iran

The conquest of Iraq had begun during the caliphate of Abu Bakr ﷺ. The Muslim armies were busy in occupying the territories of Iraq. When Abu Bakr ﷺ ordered Khalid bin Waleed ﷺ to go to Syria, following his order, he left Iraq with half of the army while Musanna bin Haritha ﷺ stayed at Heerah as commander of the other half.

When Bahman Jadooya, the Persian commander heard about it, he attacked the Muslims but Musanna ﷺ countered the attack. However, reports were pouring in that the Persians were preparing for another heavy assault. Therefore, Musanna ﷺ came to Madinah, met the Caliph and asked for help. A day after Musanna ﷺ reached Madinah, Abu Bakr ﷺ died. But before his death, he had urged Umar ﷺ to help Musanna ﷺ.

When people came from far off places to pledge loyalty to the new Caliph, Umar ﷺ took advantage of their presence. He spoke to them and urged them to take part in the Persian campaigns. The chief of Banu Saqif, Abu Ubaidah Saqifi ﷺ, answered his call and agreed to fight for the cause of Allah ﷻ. His example was followed by other tribes as well. Abu Ubaidah Saqifi ﷺ was given the command of the expedition to Iran.

The Conquest of Persia

By that time, Rustam, the commander-in-chief of the Persian army had managed to take back all the districts of Iraq that had fallen to the Muslims. He then sent two large armies under his experienced commanders, Jaban and Narsi.

1. The Battle of Namaraq

Abu Ubaidah Saqifi's ﷺ first battle was with Jaban. It was fought at Namaraq. Jaban was utterly defeated and captured by a Muslim soldier who did not recognise him. Jaban took advantage of that chance and made a deal to give him a certain amount and two slaves for his release. The soldier agreed but someone recognised Jaban and brought him to Abu Ubaidah ﷺ. Jaban was told about the deal. Abu Ubaidah ﷺ said that since he had been given a promise of freedom by a Muslim so Jaban got his freedom. The Persians, who fled from Namaraq, joined the army of Narsi, but he was also defeated. The two Muslim victories had a beneficial effect on the frontier districts. The chiefs and nobles of these districts presented themselves before Abu Ubaidah ﷺ to pledge loyalty.

2. The Battle of Jasr/Bridge

The defeat of Jaban and Narsi startled Rustam. He collected a very large army under the command of Bahman Jadooya. He gave Bahman the famous *Durfash-i-Kawayani*. This was the sacred flag of Iran. It was taken out only on very special occasions. In the month of Sha'aban, 13 A.H., Abu Ubaidah Saqifi ﷺ advanced to meet Bahman. As the river Euphrates lay between the two armies, Abu Ubaidah ﷺ chose to go and fight across the river. A bridge of boats was built on which the Muslims crossed the river but as the

Do you know ?

After the martyrdom of Abu Ubaidah ﷺ, his brother stepped forward to hold the standard but he also met the same fate. In this way, seven of his relatives got martyred one after another.

ground was uneven, the army could not move freely. Besides, the Persians were riding on war elephants. As the Arab horses had never seen the giant beasts before, they got frightened and became difficult to manage. Seeing this, Abu Ubaidah ﷺ ordered his men to get down from their horses. The Muslim soldiers cut the ropes of the *Howdahs** with their swords, brought down the riders and killed them. But the elephants still remained a problem as they trampled the Muslims to death. A white elephant was the leader of the herd. Wherever it went, panic overtook the Arabs and their lines broke. So Abu Ubaidah ﷺ cut off the trunk of the white elephant. The next moment, the angry beast trampled him to death.

The martyrdom of Abu Ubaidah ﷺ made the Muslim army lose heart. There was a rush for the bridge. But there was no bridge! It had been cut off by a young man of Banu Thaqif, lest the Muslim army should take flight. Musanna ﷺ who had taken over the command, ordered to rebuild the bridge. In the meantime, he held back the enemy. But even so, the Muslim army suffered a heavy loss. Almost four thousand Muslims drowned in the river. Only three thousand men out of an army of nine thousand survived.



A bridge of boats.

3. The Battle of Buwaib

This defeat made Umar ﷺ very sad. He sent more troops to assist Musanna bin Haritha ﷺ. In the meantime, Musanna ﷺ received fresh cavalry from his tribe as well. A number of Christian soldiers were also included in this army. This time Rustam chose Mehran to fight the Muslims and put a strong force under his command. The two armies met at Buwaib (where Kufah now stands). Again the Euphrates lay between them. Mehran asked if Musanna ﷺ would cross over but he refused. So the Persians crossed the river and the battle began.

The Persians were several times more in number but the Muslims fought desperately. When a young man of Banu Taghlab identified Mehran, he cut off his head. As a result, panic overtook the Persians. There was a wild rush for the bridge. Musanna ﷺ had his plan ready for removing the bridge before the enemy could get to it.

*The seat (for riding) fastened on the back of an elephant or camel.

With the bridge gone, thousands of fleeing Persians got drowned. Almost half of the Persian soldiers lost their lives in this battle. Thus victory for the Muslims was accomplished and the whole of Iraq was now in their hands.

4. The Battle of Qadisiya

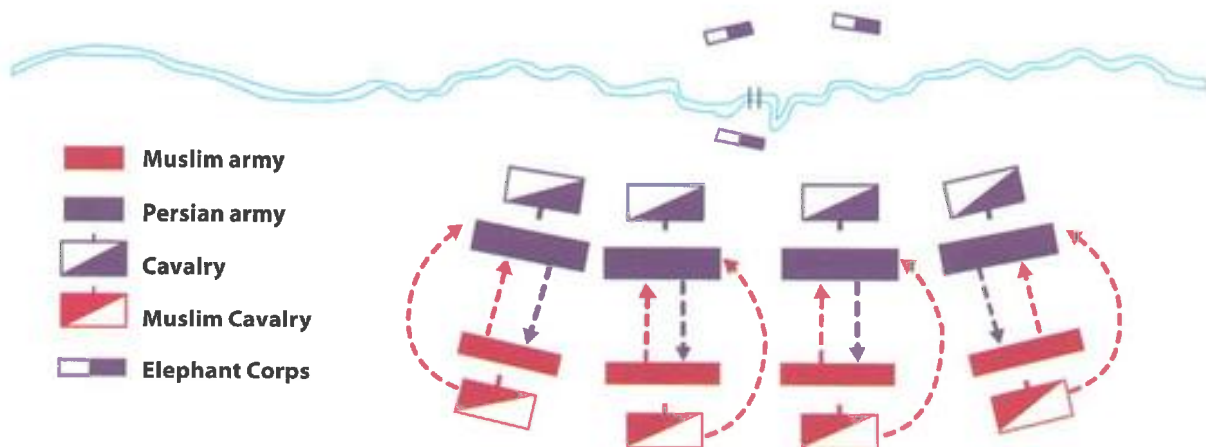
After the defeat of Buwaib, a riot erupted in the whole of Persia which disturbed the rulers. So they replaced the queen Aazarmi Dukht and Yazdgard was made the king. This time, Rostam himself started preparations to fight the Muslims. The rebels took advantage of this opportunity and many insurgencies broke out. When Umar ﷺ got to know of this, he ordered Musanna bin Haritha ﷺ to retire to the Arabian border. Musanna ﷺ collected his forces and encamped at the Arabian outpost.

Now Umar ﷺ started preparations on a big scale. He himself wanted to lead the army but the *Shura* (Advisory Council) did not agree with his decision. So finally he handed over the command to Sa'ad bin Abi Waqas ﷺ. Talha ﷺ, Zubair ﷺ, Abdur Rahman bin Awf ﷺ and other notable Companions ﷺ were appointed as commanders of different regiments. Umar ﷺ marched at the head of the army for about three miles.



Sword of Umar ﷺ.

Sa'ad bin Abi Waqas ﷺ continued the march till he reached Kufah. There he received the news of Musanna's ﷺ death. Musanna's ﷺ brother joined Sa'ad ﷺ with his army of eight thousand men. Umar ﷺ chose Qadisiya as the place where the Muslims were to halt. He then asked for a detailed map of the surrounding area. In the light of this map, he sent further instructions about the tactics to be used.



A hypothetical scene of the Battle of Qadisiya. The Persian attack was beaten back and the elephants were driven off the field.

Sa'ad bin Abi Waqas  being unwell, stayed at Qadisiya and directed the operations from his sick bed. On receiving orders from Umar  that an offer of peace must be made to the enemy before the fighting began, he sent a deputation of fourteen chiefs of different tribes to Yazdgard. At first, Yazdgard tried to overwhelm the Muslims and offered them a huge amount but they refused and asked him to either accept Islam or pay *Jizya* otherwise, they would fight with him. Yazdgard became angry and as a humiliating reply, he got a basket full of earth and placed it on the head of a Muslim envoy. The envoy took the basket to the commander, Sa'ad bin Abi Waqas  and placing it before him, said:

"Congratulations for the victory! The enemy himself has handed over his soil to us."

Sa'ad  felt much pleased. He took it as a positive sign of victory for the Muslims. The later events proved that he was right.

As the battle continued on the third day, it raged with full fury throughout the whole day and night. When the fourth day started, the Muslims were in the heart of the Persian host before noon. At last, Rustam himself came to the battlefield but he got injured. As he tried to run to save his life, a Muslim soldier, Bilal bin Alqama  killed him. The death of Rustam completed the Persian rout. Thirty thousand men of his army were slain and *Durfash-i-Kawayani* fell into the hands of the Muslims. Finally, the Muslims got a marvellous victory over the Persians.

5. The Conquest of Madain (Ctesiphon)

Madain was the proud capital of Iran. It was not more than forty miles from Qadisiya. After the victory at Qadisiya, Sa'ad  ordered the army to march towards Madain. The cities and forts that stood on the way were easily taken. Soon the Muslims reached the bank of the River Tigris. The White Palace* was on the opposite bank.

Do you know

It was the third day when the battle was going on. The elephants were still a problem. Sa'ad  ordered to put out the eyes of the elephants. There were two big elephants that led the rest of the herd. Two Muslim warriors put out the eyes of both the elephants with their spears and then cut off their trunks. Mad with pain, both the elephants reeled back to the river. The rest of the herd followed the blinded leaders. From then on, the elephants were seen no more.

The Persians had destroyed the bridge on the river so Sa'ad  rode his horse into the river and his men followed him.

* Residence of King Yazdgard.

The sight frightened the Persians so much that they ran off, shouting:

"The giants have come! The giants have come!"

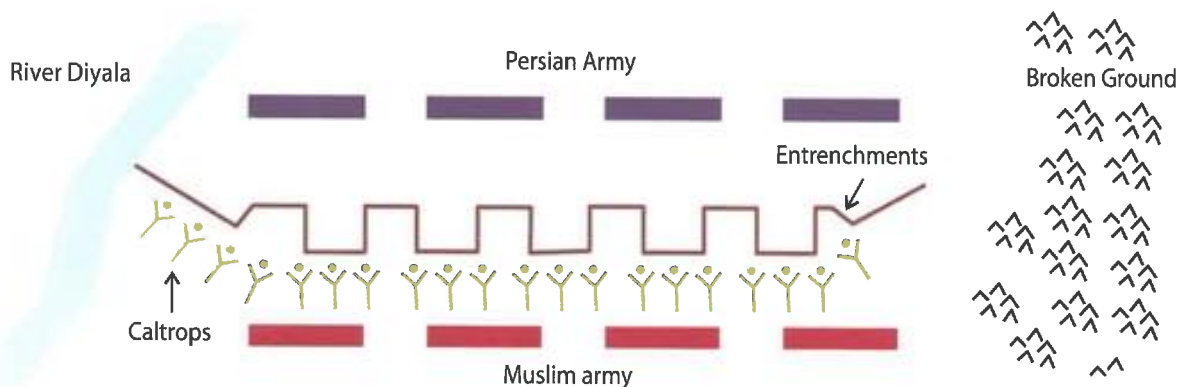
Yazdgard, his family and his courtiers had already fled. Sa'ad ﷺ crossed over with his army. The Persians immediately surrendered and agreed to pay *Jizya*. The Muslims got heaps of precious stones and untold treasures from the White Palace. One-fifth of this rich booty was sent to Madinah.



Remains of the Taq-e-Kisra in Madain (Ctesiphon), Iran.

6. The Battle of Jalula

After the conquest of Madain, Yazdgard gathered his armies at Jalula, north-east of Madain. Jalula was an important place from where several routes led to Iraq, Khurasan and Azerbaijan. Sa'ad bin Abi Waqas ﷺ wrote to the Caliph about the whole situation. Therefore, Umar ﷺ appointed Hashim ibn Uthba ﷺ as the head of 30,000 troops for the expedition to Jalula. The Persians dug ditches to defend themselves. Hashim ﷺ marched with his army from Madain and after defeating the Persians at Jalula, he laid siege to the city which lasted for seven months. Finally, the inhabitants surrendered and agreed to pay *Jizya*. Jalula was the last region of Iraq.



A hypothetical scene of the Battle of Jalula.

7. The Conquest of Khuzestan

After the conquest of Iraq, the Muslims founded a new city named Basra and Abu Musa Ash'ari ﷺ was appointed as its governor. In 18 A.H. (639 C.E), he took the cities of Ahvaz and Susa so Hurmazan fled to Shushtar.

The Muslims besieged the city for eighteen months. At last Hurmazan offered to give himself up, on the condition that he would be sent to the Caliph Umar ﷺ. There, Hurmazan accepted Islam and the whole of Khuzestan was occupied by the Muslims.

8. The Battle of Nahawand

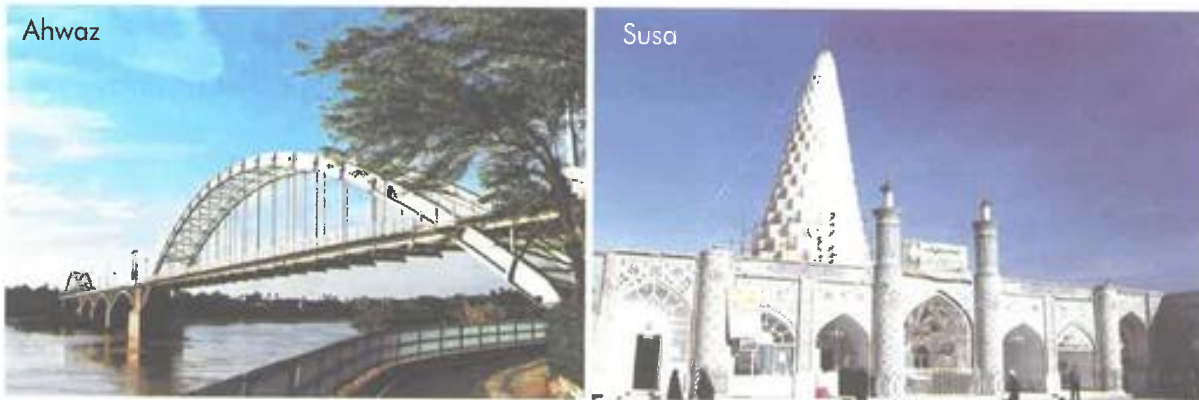
Yazdgard was trying to get back the territory that was once his but the Persians were being defeated everywhere. He fled from place to place but he would not make peace. At last, he went to Khurasan and settled down in Merv. There, he began preparations for an all-out war on the Muslims. He sent a huge army of 150,000 under the command of Mardan Shah. Once again Umar ﷺ wanted to personally lead the command of the Muslim army but the Companions ﷺ disagreed with him so he appointed Noman bin Maqran ﷺ as its commander.



The Islamic empire during the reign of Umar ﷺ (highlighted in green) in 644 C.E.

Noman ﷺ advanced in the month of Muharram, 19 A.H. The two armies met at Nahawand. For two days, they fought without a clear gain on either side. On the third day, the Persians went behind fortifications. The Muslims did not want to prolong the fight so, by a clever stratagem, they lured the enemy out into the open. A grim hand-to-hand fight now began that went on till late in the evening. There was so much blood shed that the battlefield became slippery. Noman ﷺ was martyred in this battle. That night, the Persians took flight while thousands were killed. A huge booty fell into the hands of the Muslims.

After the victory of Nahawand, Umar ﷺ made up his mind to put an end to the problems of Iran once and for all. In a short period, the states of Hamdan, Rey, Tabristan, Azerbaijan, Armenia, Kirman, Sistan and Makran were conquered by the Muslim army. Yazdgard who had settled in Khurasan, was defeated in a battle with Ahnaf ibn Qais ﷺ and his army, and Khurasan was occupied by the Muslims. Yazdgard now took refuge in China. By the year 23 A.H., almost the whole of Iran became part of the Muslim Empire.



Two cities of Khuzestan; Ahwaz Bridge (left) and the tomb of Prophet Daniyal ﷺ (right).

Wars with the Byzantines

The conquest of Syria had started during the caliphate of Abu Bakr ﷺ but he died while the siege of Damascus was going on. This expedition was also completed during the caliphate of Umar ﷺ.

1. The Conquest of Damascus

Damascus was the capital of the Byzantine empire. It was already besieged (before Abu Bakr's ﷺ death) by Abu Ubaidah bin Jarrah ﷺ and Khalid bin Waleed ﷺ. The Byzantine forces had shut themselves up in the city and would not come out to fight. Khalid bin Waleed ﷺ was constantly looking for an opportunity. One night, he noticed some unusual excitement inside the city. Spies brought the news that a son had been born to the governor and the people were celebrating this event. Khalid ﷺ

saw his chance. In the company of a few of his men, he succeeded in climbing onto the city wall and opened the gate of the fort. The Byzantine commanders were completely taken by surprise. Hastily, they opened the opposite gate of the city, went to Abu Ubaidah  and begged for peace. Abu Ubaidah  knew nothing of Khalid bin Waleed's  daring exploit. He readily granted them peace on easy terms. Marching from the opposite gates, Khalid  and Abu Ubaidah  met in the middle of the city. Abu Ubaidah  now got to know of the cleverness of the enemy. However, he stuck to the terms that had been granted. Damascus was conquered in the month of Rajab in 14 A.H.



An old gate of the city of Damascus.

2. The Conquest of Homs (Emlsa)

After Damascus, Abu Ubaidah bin Jarrah  and Khalid  marched towards Homs and laid siege to it. There was no official army. The people defended themselves in the hope of official assistance but the Muslims had blocked all the roads so that no reinforcement could reach them. Finally, the people felt disappointed and made a treaty of peace with the Muslims. They were treated with so much integrity, justice and leniency by the Muslims that they accepted their rule, whole heartedly. During the siege, Abu Ubaidah  conquered other cities as well.



The Krak des Chevaliers is a Crusader castle and a famous world heritage site near Homs.

3. The Battle of Yarmuk

Meanwhile, Heraclius, the Byzantine emperor gathered a huge army. When the news of the Romans' preparation reached Abu Ubaidah , he held a discussion with his commanders and decided to gather all the divisions of the Muslim army at Damascus.

The first Caliph, Abu Bakr had sent four divisions of troops for the Syrian campaign. When Heraclius got to know about it, he also sent separate armies. Each army was several times larger than the Muslim army. Khalid left Iraq with his ten thousand men, and hastened to Syria to assist the Muslims forces at the Syrian border. On his way, Khalid conquered many forts and



A recent view of river Yarmuk.

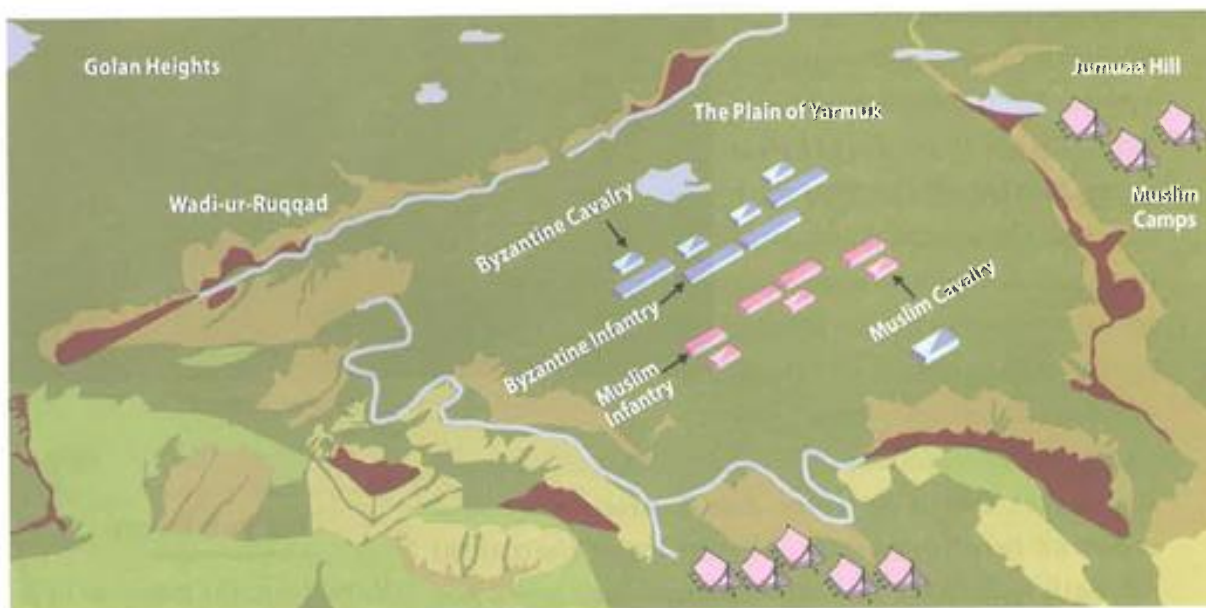
cities. At last he joined the Muslim forces at Yarmuk. Almost at the same time, the Roman army also received reinforcements. This brought their total strength to 240,000. The Muslim army numbered just 36,000. The Romans selected Daqosa. By a defensive point of view, this place was safe as there was a mountain on one side and the river Yarmuk on the other side. The Muslim army camped in front of the Romans. Now the Romans were besieged because there was no way to flee. Khalid bin Waleed noticed that the Muslim army had no unified command. He clearly saw the danger of four separate commands. So he called together the commanders and gave a proposal to unite all the four divisions of the Muslim army and let him be the commander. All the commanders agreed to his proposal and the command was handed over to him.

Do you know ?

Heraclius, the emperor of Byzantium was at Antioch when Damascus fell. Close on the heels of this defeat came the rapid fall of other important cities. Byzantine forces were being simply swept away by the advancing tide of the Arab conquest. Constant defeats at last made the emperor of Syria despair and he left the country forever.

First, he divided the army into thirty eight regiments. Eighteen of them were kept in the middle and there he appointed Abu Ubaidah bin Jarrah. Ten regiments were stationed on the right side, under the command of Shurahbeel bin Hasanah and the rest of the ten regiments were stationed on the left side, under the command of Yazid bin Sufyan. Now the battle began. The Romans could not stay when they faced a rainfall of arrows from the Muslims' side. The Muslims had already blocked the mouth of the valley. The full weight of the Muslims' attack now fell on the Roman infantry.

In no time, the whole Byzantine host was in despair and ran back to the river. Here, a watery death awaited them. The Byzantine rout was complete when as many as 120,000 of them drowned in the river that day.



A hypothetical scene of the Battle of Yarmuk.

4. The Conquest of Jerusalem

Amr bin al-Aas ﷺ had already been laying siege to Jerusalem for a long time. Abu Ubaidah ﷺ, Khalid ﷺ and the other Muslim generals also joined him in the siege. At last the Christians surrendered and put their proposal before Abu Ubaidah ﷺ that the Caliph must come to Jerusalem and sign the treaty of peace. The proposal was accepted. Jerusalem was taken without shedding a drop of blood. Leaving Ali ﷺ in Madinah as his deputy, Umar ﷺ left for Jerusalem. He was accompanied by his slave. They had one camel on which each of them rode by turn. When they arrived in Jerusalem, it was the turn of the slave to ride while Umar ﷺ was leading the camel on foot. On seeing the simplicity of the Caliph, Sophronius, the Patriarch of Jerusalem said:

Do you know ?

In Jerusalem, when the time for prayer came, Sophronius invited Umar ﷺ to pray inside the church, but he refused, saying that if he prayed there, the Muslims would later use it as an excuse to convert the churches into Masajid.

" Verily, Islam has excelled all other religions."

The Caliph ﷺ signed the treaty of peace, the terms of which were as follows:

“In the name of Allah, the Most Merciful, the Beneficent.

This is what the slave of Allah ﷺ, Umar bin Al-Khattab, the Ameer of the Believers, has offered the people of Jerusalem of security granting them protection for their self, their money, their churches, their children, their lowly and their innocent, and the remainder of their people.

Their churches are not to be taken, nor are they to be destroyed, nor are they to be degraded or belittled, neither are their crosses or their money, and they are not to be forced to change their religion, nor is any one of them to be harmed.

No Jews are to live with them in Jerusalem and it is required of the people of Jerusalem to pay the Jizya, like the people of the cities. It is also required of them to remove the Romans from the land; and whoever amongst the people of Jerusalem that wishes to depart with their money together with the Romans, leaving their trading goods and children behind, then they themselves, their trading goods and their children are secure until they reach their destination.

Upon what is in this book is the word of Allah ﷺ, the covenant of His Messenger ﷺ, of the Caliphs and of the believers if they (the people of Jerusalem) gave what was required of them of Jizya.”

Then he went to Masjid-e-Aqsa. There he offered his prayer under Dawood's ﷺ arch. Umar ﷺ wanted to build a Masjid in Jerusalem. He asked the Bishop which place would be suitable. The Bishop suggested the Sakhra, (the rock on which Allah ﷻ had talked to Prophet Yaqoob ﷺ). Here, the Christians had heaped garbage to tease the Jews. Immediately the Sakhra was cleared of all garbage.

Umar ﷺ himself worked like a labourer with the rest of his men. A Masjid was built at the site which stands to this day and is known as Masjid-e-Umar ﷺ.

5. The Egyptian Campaign

At that time, Egypt was under the rule of the emperor of Byzantine. There was a danger from the Byzantine government that it could support rebellion with the help of the Egyptians. Therefore, it was essential to conquer Egypt to curtail the power of the Romans and to defend Syria. In 18 A.H., Amr bin al-Aas ﷺ sought permission to invade Egypt. The Caliph was not very willing for further victories, but Amr bin al-Aas ﷺ pressed his point. At last he was allowed to march with four thousand men.



Masjid-e-Amr bin al-Aas ﷺ.

The emperor kept a large number of troops in Egypt under an imperial command. Amr bin al-Aas ﷺ had his first battle with the imperial troops. The battle went on for a month. Finally, Amr bin al-Aas ﷺ got victory. He then marched on to the biggest stronghold of the imperial forces. It stood on the eastern bank of the River Nile. The commander of the imperial forces shut himself up in the fortress. Amr bin al-Aas ﷺ laid siege to it. The siege went on but there seemed little hope of victory. So Amr bin al-Aas ﷺ wrote to Umar ﷺ. The Caliph sent a reinforcement of ten thousand men under the command of Zubair ﷺ. After seven months of siege, the Muslims conquered the fortress. The viceroy of Egypt, Muqawqis, signed a treaty of peace with Amr bin al-Aas ﷺ.

6. The Fall of Alexandria

Alexandria was the last stronghold of the imperial forces in Egypt. When the Emperor of Byzantine got news about the conquest of Egypt, he sent a huge army to Alexandria by sea to fight the Muslims. Amr bin al-Aas ﷺ laid siege to the city. At last, Alexandria fell after a siege of full six months. The conquest of Egypt was now complete. Amr bin al-Aas ﷺ founded a city on the bank of the River Nile and named it Fustat. The first *Masjid* of Egypt, Masjid-e-Amr bin al-Aas ﷺ, was later built on the site of the commander's tent, in 19 A.H. (642 C.E.)

After victory in Egypt, Amr bin al-Aas ﷺ marched towards North Africa and laid siege to Barqa. The people of Barqa agreed to pay *Jizya* and made a peace treaty. Then Amr ﷺ attacked Tripoli-of-the-West* and got victory after a light battle.

* The capital city of the present-day Libya.

Some Other Challenges Faced by Umar ﷺ

The Famine

In 17 A.H., there was a great famine in Hijaz. The Caliph ﷺ took steps to get food supplies. He wrote to the provincial governors of Syria, Palestine and Iraq for aid. By early 18th A.H., soon after the rainy season, the circumstances of Arabia began to improve. As soon as the famine ended, Umar ﷺ personally supervised the rehabilitation of the displaced people. They were given large amounts of rations and were exempted from the payment of *Zakat* for two years.

Do you know ?

When the famine began, Umar ﷺ swore not to touch butter and honey as long as the famine lasted.

The Great Plague

In the year 17-18 A.H., a widespread plague gripped Iraq, Syria and Egypt. The epidemic took away a great part of the population. The Muslim army in Syria was also hit by the epidemic. So Umar ﷺ himself visited Syria to study the effects of the plague. At Elat, he was received by his army leaders who implored him to keep out of the affected area. The Caliph sought the advice of the leading Companions ﷺ and chose to go back. Some days after Umar ﷺ had left, Abu Ubaidah bin Jarrah ﷺ, the governor of Syria, also died of the plague.



An early evening view of Elat; now located in Israel.

Later his successor, Muaz bin Jabal ﷺ also met the same fate. The command was now passed over to Amr bin al-Aas ﷺ. He at once ordered the troops to spread out on to the hill tops. This wise step brought the epidemic under control, but by that time, no less than 20,000 warriors had already died. Among them were some of the topmost generals of Islam.

When the epidemic was over, Umar ﷺ paid his last visit to Syria. The purpose of the visit was to settle the problems created by the terrible epidemic. During his stay in Syria, the Caliph distributed relief to the families who had lost their bread-earners, and new officers were appointed in place of the ones who had died.

His Death

As he completed the 10th year of his caliphate, Umar ﷺ was fatally wounded by a Persian slave, Abu Lulu Firoz, while leading the *Fajr* congregational prayer. It was the month of Zil Hajj, 23 A.H. After lying wounded for three days, he died on the 1st of Muharram, 24 A.H. and was buried alongside the Holy Prophet ﷺ and Abu Bakr ﷺ. He was sixty-three at the time of death.

Noble Character of Umar ﷺ at the Time of his Death

After the battle of Nahawand, many Persians were taken captive by the Muslims and sold as slaves. One of those slaves was Abu Lulu Firoz who was a *Zimmi**. He was purchased by the governor of Basra.

Firoz wanted a reduction in the daily payment he made to his master. When he asked Umar ﷺ to intervene, he refused to take his side. As a just Caliph, Umar ﷺ believed that the tax imposed on Abu Lulu Firoz, which was 2 *Dirhams* a day, was justified as he was getting the salaries of a carpenter, an engraver and a blacksmith. So he refused to excuse him from paying the tax. This was a characteristic of Umar's ﷺ total impartiality as he was very firm about the correct observance of all regulations. His refusal enraged Abu Lulu Firoz.

One day, Umar ﷺ went to the *Masjid* as usual to lead the *Fajr* congregational prayer. Abu Lulu Firoz was already hiding in a corner, with a dagger in his hand. As soon as Umar ﷺ began the prayer, he stabbed him. As a result, Umar ﷺ was severely wounded. As he could not lead the prayer, before he fell down, Umar ﷺ immediately dragged Abdul Rahman ﷺ forward to continue with the prayers so that the congregation was not disturbed. This shows that Umar ﷺ was extremely conscious that *Salah* had to be offered under all circumstances.



Graves of Abu Bakr ﷺ and Umar ﷺ on the right side of the grave of the Holy Prophet ﷺ.

* Those non-Muslims who lived in a Muslim state and paid *Jizya*.

On his deathbed, when Umar ﷺ was told that the man who had wounded him was a *Zimmi*, he exclaimed:

"Praise be to the Lord that it was not one who had ever bowed down before Him, even once in prayers."

Yet, considering the fact that his assassin was a *Zimmi*, he instructed the Muslim leaders not to be harsh on them, and emphasised on their rights.

While succumbing to his injuries, Umar ﷺ set up a small electoral body composed of the most respected Companions ﷺ, Ali ﷺ, Uthman ﷺ, Zubair ﷺ, Sa'ad ﷺ, Talha ﷺ and Abdul Rahman bin Awf ﷺ to select the person most suitable for the office of caliph. He addressed each of them individually, cautioning them of the grave responsibility cast on each of them as an elector and the danger of favouritism and nepotism.

Realising that his end had approached, Umar ﷺ humbly sought permission from Ayesha ﷺ to allow him to be buried next to the Prophet ﷺ. Though she had reserved that place for her own burial, Ayesha ﷺ granted permission to Umar ﷺ which shows that he was held in high order.

Umar's ﷺ remarkable character at the time of his death, shows that in the history of Islam, he stands unparalleled in many aspects of life.

Main Achievements During the Caliphate of Umar ﷺ

Political Administration

Umar ﷺ is highly remembered for his outstanding contribution to consolidate his administration. Following the pattern of Abu Bakr ﷺ, Umar ﷺ also divided the whole Muslim area into a number of provinces. Each province was in turn divided into districts. Each province was under the charge of a governor, known as *Wali*. In most cases though the *Wali* was the commander-in-chief of the army quartered in the province, in some districts, separate military officers were appointed to command the army. Other officers who were appointed at the provincial level were:

1. *Katib* (Chief Secretary)
2. *Katib-ud-Diwan* (Secretary, Army)
3. *Sahib-ul-Kharaj* (Revenue Collector)
4. *Sahib-ul-Ahdas* (Police Officer)

5. *Sahib-ul-Bait-ul-Maal* (Treasury Officer)
6. *Qazi* (Chief Judge)
7. *Aamil* (Administrator)

● **Criteria for Appointment of Governors**

Umar  laid down difficult criteria for the selection of candidates for the post of governors. When someone asked him what were his criteria for selecting a governor, he replied:

"I want a man who, when he is among men, should look like a chief although he is not a chief; and when he is a chief, he should look as if he is one of them."

● **Rights and Duties of the Governors and Officers**

Umar  was always careful when he selected the governor and the general administrator (*Aamil*). He always appointed an eligible person for that post. Every appointment was made in writing. At the time of his appointment, every officer was given a set of instructions in which his powers and duties were specified and he was required to make the following promises:

1. He would not wear fine clothes.
2. He would not ride a Turkish horse.
3. He would not keep a porter at his door.
4. He would not use fine flour.
5. He would always keep his doors open for the public.

At the time of appointment, a list of their belongings was made and it was checked when they retired. If their belongings seemed more than the items mentioned in the list, they were interrogated about it and the surplus property was submitted to the *Bait-ul-Maal*.

● **Complaint Department**

A special office was established for the investigation of complaints that reached the Caliph every now and then against the governor and officers of the state. This department was under the charge of Muhammad bin Maslamah . At the time of *Hajj*, all the governors had to be present in Makkah and a public announcement was made that if anyone had a complaint against any governor or administrator, he must come forward. If anyone was found guilty, Umar  upbraided him publicly and dismissed him.

- **Judicial Administration**

Umar  took particular pains to provide effective and speedy justice to the people. He set up an effective system of judicial administration. *Qazis* were appointed at all administrative levels for the purpose. Umar  was the first ruler in history to separate the judiciary from the executive. The *Qazis* were chosen for their integrity and knowledge of Islamic law. Wealthy men and people of high social status were appointed as *Qazis* with high salaries so that they might not have the temptation to take bribes, or be influenced by anyone's social position. The *Qazis* were not allowed to engage in trade. Judges were appointed in sufficient numbers.

- **Police Department and Jails**

Umar  introduced the police department for law and order. Before that people took care of the security in the cities and towns themselves. He appointed guards whose duty was to patrol around the city at night. There was no jail system before. He established jails in different cities for the first time.

- **Education**

He also developed the education system very well. He always appointed those persons as officers who were scholars themselves. Therefore, all the governors and officers were also responsible to give knowledge of the Qur'an and *Sunnah* to the people. He declared the Arabic language and literature as compulsory subjects. He made arrangements for the education of children and adults in the *Masajid*. He was the first person who fixed salaries for the teachers, *Qarees*, *Imams* and scholars.

- **Revenue Department**

Before Umar's  caliphate, the conquered areas were given to the commander as a reward. But Umar  declared the conquered areas as official property. Therefore, for the first time, the area of Iraq was measured and the rates of taxes and revenues were applied in terms of different productive areas. For the development of cultivation, he founded a new law that if a person irrigated an infertile land, that land would be his property. In this way, many barren lands were made cultivable.

- **Public Treasury and Coins**

In the time of the Prophet , there was no public treasury. Whatever revenues or other amounts were received, were distributed immediately. There were no salaries to be paid and there was no state expenditure. Hence, the need for a treasury at public level was not felt. However, during the caliphate of Umar , as the Muslim territory expanded, money came in larger quantities.

Therefore, he summoned a meeting of his Consultative Assembly and sought the opinion of the Companions  about the disposal of the money. So a huge building

for the *Bait-ul-Maal* was established as the Central Treasury in Madinah and Abdullah bin Arqam  was appointed as the Treasury Officer. Buildings of *Bait-ul-Maal* were constructed in all the other provinces as well. He appointed honest and trustworthy officers who kept the account of *Bait-ul-Maal*. The income of every province was submitted to its *Bait-ul-Maal* and after official expenditures, the remaining amount was submitted to the Central Treasury. Currency coins with Arabic letters were also issued in his era.



Rare gold coin of early Islamic era.

Army

In the early days of Islam, there was no standing army. At the time of war, troops were raised from the various tribes and were later disbanded when the battle was over. No regular salaries were paid to the troops. Those who fought were compensated by distributing the spoils of war among them. Hence, Umar  became the first Muslim ruler to organise the army as a state department. All the men registered were liable to military service and their salaries were fixed according to their ranks. The minimum salary was 100 *Dirhams* and the maximum salary was 5,000 *Dirhams* per year. Stipends were also given to the families of the martyred soldiers. The army was divided into two categories:

1. Those who formed the regular standing army.
2. Those who lived in their homes, but were liable to be called on duty whenever needed.

For the purpose of administration of the army, he established military centres which were called *Jund*. These centres were set up at Madinah, Kufah, Basra, Mosul, Fustat, Damascus, Jordan and Palestine. At these centres, barracks were built for the residence of troops. At every military centre, large stables were constructed with vast pasture lands where four thousand fully equipped horses were kept ready for service at short notice.

A remarkable feature of the army organised under him was that he had complete control over the military at all times as reporters were attached to every unit who kept the Caliph fully informed about everything pertaining to the army.

Building of Masajid

As the Islamic dominions extended progressively, he ordered that *Masajid* should be built in all the conquered territories. In the newly founded cities of Kufah and Basra, *Jami' Masajid*

were built in the centre of the city, and smaller *Masajid* were built in each tribal quarter. In the case of smaller towns in Iraq and Syria, a *Masjid* was required to be constructed in each town. According to one account, as many as 4,000 *Masajid* were constructed during his caliphate. He also extended the boundaries of Masjid-e-Nabwi ﷺ in Madinah.

The Hijri Calendar

Once Abu Musa al-Ashari ﷺ, the governor of Basra wrote:

“Ameer-ul-Momineen, we receive instructions from you every now and then, but as the letters are undated, and sometimes the contents of the letters differ, it becomes difficult to ascertain as to which instructions are to be followed first.”

In the meantime, Umar ﷺ received from Yemen, a draft for some money which was encashable in Sha’aban. Umar ﷺ thought that the practice of merely mentioning the month in such cases was defective, as one could not be sure whether the month referred to was of the current year or the following one. Hence, he convened an assembly. After discussion, the general opinion was that Muslims should have a calendar of their own. The point next considered was, from when should such an era begin. Ali ﷺ suggested that it should begin from the time the Prophet ﷺ migrated from Makkah to Madinah, to which everyone agreed.

Hijri Calendar						
ربيع أول / ربيع ثان ١٢٣٩						
Mon	Tue	Wed	Thu	Fri	Sat	Sun
				١٢ 1	١٣ 2	١٤ 3
١٥ 4	١٦ 5	١٧ 6	١٨ 7	١٩ 8	٢٠ 9	٢١ 10
٢٢ 11	٢٣ 12	٢٤ 13	٢٥ 14	٢٦ 15	٢٧ 16	٢٨ 17
٢٩ 18	٣٠ 19	١ Rabi Us Sani 20	٢ 21	٣ 22	٤ 23	٥ 24
٦ 25	٧ 26	٨ 27	٩ 28	١٠ 29	١١ 30	١٢ 31

Sample of a Hijri Calendar.

Steps Taken to Abolish Slavery

Before the advent of Islam, the world’s economy was based on slavery. Human beings could be sold and purchased as slaves. Not only the captives taken in wars but their women and children were also considered as slaves.

During his caliphate, initially, Umar ﷺ raised the status of slaves by ordering that the masters should take meals with their slaves. He facilitated the learned slaves to acquire important positions in the state. Finally, Umar ﷺ issued orders that no one, living in Arabia, whether an Arab or a non-Arab, could be made a slave any more. As a result, Arabia emerged as the first country on the world map that abolished slavery.

Religious Freedom of The Zimmis

After the conquest of non-Muslim countries by the Muslims, the population which did not embrace Islam were called *Zimmis*. In the treaties executed with the non-Muslims during his caliphate, it was particularly mentioned that the life, liberty and property of the non-Muslims who agreed to pay *Jizya* were to be safeguarded. Those non-Muslims who chose to become Muslims of their own accord were welcome, but there was no compulsion on them to accept Islam. *Zimmis* had a right to give suggestions in the political administration. They were free to give their services in any battle. If any *Zimmi* participated in a battle, he was then exempted from paying *Jizya*. Financially poor *Zimmis* were also exempted from paying *Jizya*. The Muslims were forbidden to interfere with their religious freedom.

Expansion of the Islamic Empire

Following the death of Abu Bakr , Umar bin Al Khattab  continued setting in motion, events that would irrevocably change the political and religious landscape of the world. He managed to consolidate Muslim control over the new territories while crippling the Eastern Roman Empire and conquering Persia. In the ten years of his caliphate, Umar  had conquered an area of 2,200,000 square miles.

He fought battles with the Persians at Namaraq, Jasn and Buwaib. Then he confronted them at Qadisiya and Madain. Except for Jasn, the Muslims gained victory in every battle. Here, the prophecy of the Holy Prophet  came true:

"A group of Muslims will capture the White Palace of the Persian empire."

In 13 A.H. the whole of Damascus was conquered. Later, the fall of Jerusalem took place in Rajab 16 A.H. (637 C.E.) and the siege of Alexandria took place in 18 A.H. (639 C.E.) Thus, after this event, the Muslims became the masters of Egypt.

Umar  was not only a great conqueror but an administrator par excellence. The institutions and reforms that he established became the ideals of an Islamic state. He was so conscious of his duties as a statesman that he would say:

"Even if a dog dies hungry at the bank of the Euphrates, Umar  will be responsible for dereliction of duty."

His Character

- Umar's ﷺ caliphate lasted for ten and a half years. This period stands out as the golden era of Islam.
- He is one of the greatest men of all times as he made Islam strong and great. His armies overthrew the two mighty empires of the time. But he himself led an extremely simple and tough life.
- His amazing success was due to two things; his fear of Allah ﷻ and his love for the Holy Prophet ﷺ.
- Besides the small monthly allowance that he was allowed, he would not spend a single *Dirham* from the public funds on himself or his family.
- At night, he would burn oil from the *Bait-ul-Maal* for only as long as he went through official papers. After that, he would put out the lamp even though there was no other light in his house.
- He personally looked into the smallest affairs of the people and worked like a labourer while addressing their needs. He would carry supplies on his shoulders and personally deliver them to the houses of the poor.
- At night, he went around the city to find out for himself how the people lived and felt. He was ever ready to assist those who needed his help.
- All the citizens, including the Caliph himself, were considered equal before the law. In spite of all his power, he could be easily approached by anyone. He was always ready to see and correct his mistakes as he never considered himself above them.
- He wanted his deputies to be as democratic as he himself was. So his governors had strict orders not to distance themselves from the people. He insisted that they should mix freely with them. He wanted them to be at the call of everyone who lived under their rule.
- Although he had a huge empire to manage, he was successful in bringing and maintaining peace and order to it.

The Holy Prophet ﷺ said about him:

"Were a prophet to come after me, he would have been Umar (رضي الله عنه)." (Agreed)

The freedom, justice and security which he gave to his people were unknown in any other part of the world. In short, Umar رضي الله عنه made himself the fountain-head from which flowed the undiluted blessings brought by the Holy Prophet ﷺ for humankind.



The Third Rightly-Guided Caliph

Uthman bin Affan ﷺ

Duration of Caliphate: 12 years

[24-36 A.H. /
644-656 C.E.]

Election for the Caliphate

On his death bed, Umar ﷺ had formed a committee of six people and instructed them to choose the next caliph from amongst themselves. These men were the most popular among the masses for their integrity and leadership qualities. They were:

1. Uthman bin Affan ﷺ
2. Ali bin Abi Talib ﷺ
3. Abdur Rahman bin Awf ﷺ
4. Sa'ad bin Abi Waqas ﷺ
5. Zubair bin Al-Awwam ﷺ
6. Talha bin Ubaidullah ﷺ

Umar ﷺ had instructed them that after his death, the committee should reach a final decision within three days, and the next caliph should take the oath of office on the fourth day. Abdur-Rahman bin Awf ﷺ withdrew his eligibility to be appointed as the caliph and acted as a moderator. He began the task of interviewing each member of the committee, and consulted with the other leaders of the public as well. He arrived at the conclusion that the majority of the people favoured the election of Uthman ﷺ. Therefore, on



The well of Romah bought by Uthman ﷺ and donated for the sake of Allah ﷻ.

the fourth day, after the passing away of Umar ﷺ, Uthman ﷺ was chosen and elected as the third caliph. The reaction among the Companions ﷺ of the Holy Prophet ﷺ was quite favourable. It is recorded that Abdullah bin Masood ﷺ said:

"When Uthman ﷺ was sworn allegiance, we placed the best amongst us in authority, and we were not remiss."

On assuming office, he issued a number of directives to the officials all over the Muslim dominions, ordering them to hold fast to the laws of Islam. He also sent prominent Companions ﷺ as his personal deputies to the various areas and provinces to scrutinise the conduct of the officers and condition of the people.

Battles Fought During the Caliphate of Uthman ﷺ

During the caliphate of Uthman ﷺ, the Muslim empire extended in the west to Morocco, in the south east to present day Pakistan and in the north to Armenia and Azerbaijan.

1. Revolt in Alexandria

The region of Egypt was an important part of the Roman empire because of its fertility. It was conquered in the era of Umar ﷺ. Heraclius who had left Syria was desperate to take it back as a large number of Romans still lived there. In 25 A.H., soon there was an uprising in Alexandria. Byzantine was at the back of this revolt. Heraclius sent an army by sea. Uthman ﷺ sent Amr bin al-Aas ﷺ to Egypt, who defeated the Romans and successfully put down the uprising.

2. Revolts in Armenia and Azerbaijan

Azerbaijan and Armenia were conquered in Umar's ﷺ time. But later, these provinces revolted against the Muslim empire. Both the provinces were under Sa'ad bin Waqas ﷺ the Governor of Kufah. When Sa'ad ﷺ was removed from governorship, Azerbaijan rebelled. Uthman ﷺ appointed Waleed bin Aqaba ﷺ as the new governor who took military action and Azerbaijan once again came under the Muslim flag. To re-conquer Armenia, Uthman ﷺ deputed Salman bin Rabia ﷺ. He successfully overcame the revolt and re-established law and order in Armenia.

3. Occupation of North Africa

In 26 A.H., Uthman ﷺ appointed Abdullah bin Sa'ad ﷺ as the Governor of Egypt. In 27 A.H., he got orders from the Caliph ﷺ to advance towards North Africa. The first attack was made at Tripoli. The governor of Tripoli, Jarjeer marched to fight with an army of 120,000. The two armies fought for a long time without any decisive result.

Do you know ?

There are two cities by the name, Tripoli. **Tripoli (of the West)** is the capital city of Libya. While, **Levantine Tripoli** (in Arabic, **Tarabulus al-Sham**) is in Lebanon.

At last, the Caliph ﷺ sent an army from Madinah under the command of Abdullah bin Zubair ﷺ to help his Egyptian governor. After consecutive attacks, Jarjeer made truce and agreed to pay *Jizya* of 25,000 Dirhams yearly. After Tripoli, the Muslims occupied Tunisia, Morocco and Algeria.

4. The Conquest of Cyprus

In the era of Umar ؓ, Muawiyah ؓ was the governor of Damascus. Later, Uthman ؓ made him the governor of the whole of Syria. At that time, Anatolia was still under the Byzantine empire. In the year 26 A.H., Muawiyah bin Abu Sufyan ؓ led an army into Anatolia and took over the city of Amuria. Cyprus is an island which is near the Mediterranean. Muawiyah ؓ now turned his attention to the Mediterranean. He saw the importance of the island because of its fertility. During Umar's ؓ caliphate, he asked permission to invade Cyprus but Umar ؓ was opposed to naval warfare. He did not think it wise to risk Muslims' lives in sea-battles. So he did not approve of Muawiyah's ؓ plan. When Uthman ؓ became the Caliph, Muawiyah ؓ again took up the question of the navy with the Caliph ؓ. He foresaw that Islam could not be strong without a powerful navy. Uthman ؓ agreed to Muawiyah's ؓ plan, on the condition that no one was to be forced against his will to take part in naval campaigns.



A bird's eye view of Cyprus Island.

In 28 A.H., Muawiyah ؓ prepared a fleet of ships. Abdullah bin Sa'ad ؓ, the governor of Egypt joined him with his own fleet. The two fleets jointly invaded Cyprus. The people of Cyprus were scared of battles so they made a treaty of peace and agreed to pay *Jizya* of seven thousand *Dirhams* yearly. They also promised the Muslims that they would inform them about the Romans' activities. In return, the Muslims got the right to use the island as a military base and promised to protect them.



Geographical location of Cyprus.

5. The Conquest of Iran (Persia)

During the caliphate of Umar ﷺ, Yazdgard, the emperor of Persia had fled to Turkistan after the conquest of Iran. He had been constantly trying to create an uprising in Iran but failed. Eventually he got the opportunity after the death of Umar ﷺ. In the year 29 A.H., there was an uprising in Iran. Basra was the military base where Abu Musa Ashari ﷺ was the governor. He was dismissed and replaced by Abdullah bin Amir ﷺ. The new governor marched against the rebels who were defeated and punished. Once again peace and order was restored in Iran.

6. The Conquest of Tabristan

In 30 A.H., Sa'eed bin al-Aas ﷺ was appointed as the governor of Kufah. The people of Tabristan had made a peace treaty in the era of Umar ﷺ. They also broke the treaty when revolts took place in Iran. Sa'eed ﷺ led a huge army to Tabristan and finally conquered it.



Some of the places that were conquered during the caliphate of Uthman ﷺ.

7. The Conquest of Khurasan, Takharistan, Kirman, Sistan and Kabul

After that, Abdullah bin Amir ﷺ and Sa'eed bin al-Aas ﷺ marched to Khurasan and conquered it. Then they besieged the city of Nishapur. After a whole month, Marzaban, the governor of Nishapur, made truce. Yazdgard, the former king of Iran who had been wandering from place to place, had at last settled in Nishapur in those days. When he got news of the Muslims' occupation of Khurasan and Nishapur, he fled but was killed by a villager. Now Ibn-e-Amir ﷺ appointed different commanders for invading Takharistan, Kirman, and Sistan. They were successful in their missions and also conquered Kabul and Ghazni. They even reached the borders of India.

8. The Battle of the Masts

In the year 31 A.H. (651 C.E.), the Arabs fought their first naval battle. The Emperor of Byzantine was very desperate to regain his lost kingdom. Thus, he made a daring bid to take back Alexandria. He sent a fleet of 500 ships which sailed off to the coast of Syria. The Muslims got ready to counter the attack.

Muawiyah's ﷺ fleet set sail from Syria. Abdullah bin Sa'ad ﷺ, the governor of Egypt also advanced with his fleet. The two fleets met in mid-sea. Together, they sailed on till the enemy's fleet was sighted. The two forces met off the coast of Mount Phoenicus in Lycia*, near the harbour of Phoenicus (present day, Finike).



The Coast of Finike.

A terrible naval battle was fought. Though it was the first experience of sea-fighting for the Arabs, they found no difficulty in proving their superiority. The sea around them was soon cluttered with the dead bodies of the Byzantine troops. So much blood flowed in the sea that the water became red all around. The Byzantine fleet was crippled. The remaining ships of the enemy's fleet took refuge on the island of Sicily**. The Muslims' fleet returned victorious. This fateful sea battle laid the foundation of Muslim naval power. This battle is also known as **The Battle of Phoenicus**.

* Trmmis, a district in the Roman province on the Mediterranean coast.

** Historical facts prove that the island of Sicily was also conquered by the Muslim naval force, ref. Page 118 (second paragraph).



The Islamic empire at its peak (during the caliphate of Uthman ﷺ) in 654 C.E.

Main Challenges Faced by Uthman ﷺ

The Case of Ubaidullah bin Umar ﷺ

The first case that came up before Uthman ﷺ was the case of Ubaidullah ﷺ, the son of Umar ﷺ. Ubaidullah had slain two Persians, Hurmuzan and Jafina. That was because he believed them to be co-plotters with Abu Lulu Firoz, in the murder of his father. He was arrested and the case was presented before Caliph Uthman ﷺ who placed the matter before the leading Companions ﷺ. Ali ﷺ suggested the death sentence for Ubaidullah ﷺ as *Qisas**, however, the other Companions ﷺ differed with this suggestion. Amr bin al-Aas ﷺ said that it would not be fair that yesterday Umar ﷺ was murdered and today his son should be killed. Uthman ﷺ found a way out of the difficulty. He himself paid the blood money for the two Persians.

Do you know ?

During the caliphate of Uthman ﷺ, the Islamic empire extended in the west to Morocco, in the south east to present day Pakistan (Balochistan) and in the north to Armenia and Azerbaijan.

In total, Uthman ﷺ ruled for twelve years. The first six years were marked by internal peace and tranquility and he remained the most popular Caliph among the *Rashidun*, but during the second half of his caliphate, a rebellion arose. Since Uthman ﷺ was an old man when he took over, clever people took advantage of his weakening grip on state affairs. Thus his caliphate was marred by a terrible civil war. Uthman ﷺ was a very gentle

* In case of murder, the heirs of a murder victim have the right to demand the murderer's execution.

and soft-hearted person. He often overlooked the faults of others. This made the provincial governors and other officers imprudent. Umar's  stern hand had stopped his officers from adopting the undemocratic customs and practices of the courts of Persia and Byzantine. Uthman  did not do so. People started taking advantage of the liberal policies adopted by him and as such, they became a major problem for the state. The result was unrest in the provincial capitals which grew with time till it engulfed the whole of the Islamic empire and culminated in the martyrdom of Uthman .

Furthermore as the foreign powers became nervous at the success of the Muslims under Uthman's  leadership, they started aiding and abetting subversive movements within the Muslim territories. The Jews who had lost their social and religious importance, and had been exiled from Madinah, started plotting against the Muslims and their Caliph. Uthman  expelled some of these conspirators but that worsened the situation since their circle of influence had already spread till Egypt which became the stronghold of the Jews.

Their movement was led by a Jewish agent, Abdullah bin Saba, who played a leading role in initiating a civil war among the Muslims.

The Conspiracy of Abdullah bin Saba

Abdullah bin Saba was a clever Jew of Yemen who tried to infiltrate into the Muslim *Ummah* by pretending to be a Muslim in order to destroy them from within. During Uthman's  caliphate, he came to Madinah and made a show of becoming a devout Muslim, but he had other plans.

He selected Egypt as the headquarter for his mission and visited the important cities of the Muslim empire. In each city, he set up a secret society and began to preach his views secretly. He picked up men who had some real or imaginary complaint against the officers and who lent an easy ear to what he said. These secret societies rapidly increased in strength. Their members made a great show of piety and posed as real well wishers of the people. They invented complaints against Uthman  and his officers.

Forged letters were sent from city to city. These letters talked of injustice and unrest in the city of origin. The Sabaites* read out the letters to as many people as possible. This led people to think that there was widespread unrest and that the leading Companions  wanted to remove the Caliph . Thus an uprising started against Uthman .

* The followers of Abdullah bin Saba.

Tribal Rivalries

Pre-Islamic tribal rivalries between the Banu Hashim and Banu Umayyah started erupting once again. The Banu Hashim regarded the caliphate as their natural right. The Sabaites incited them against the Banu Umayyah and Uthman ﷺ since he belonged to that tribe. As a result, they thought that Ali ﷺ, and not Uthman ﷺ, should have been the caliph.

Abdullah bin Saba posed as a great lover of the members of the Prophet's ﷺ family and created two parties among the followers of Uthman ﷺ and Ali ﷺ. Taking advantage of the rivalry between the Banu Hashim and Banu Umayyah, the Sabaites exploited their emotions and instigated the people against Uthman ﷺ. It was because of their propaganda that eventually two sects were formed among the Muslims and they began to differ even on religious matters.

Allegations Against Uthman ﷺ

Allegations	The Reality
1. It was alleged that Uthman ﷺ had appointed incompetent relatives as governors in four provinces, namely Egypt, Syria, Kufah and Basra.	All these governors were efficient and capable enough to perform their jobs. Besides Muawiyah ﷺ (Uthman's ﷺ cousin) and Abdullah bin Sa'ad (a foster brother of Uthman ﷺ) were appointed by Umar ﷺ.
2. It was also alleged that Uthman ﷺ was very soft-hearted and flexible with his governors.	Uthman ﷺ, unlike Umar ﷺ, allowed his governors a great deal of independence in running the provinces and did not interfere in their day to day affairs.
3. The major allegation against him was that he had burnt the copies of the Qur'an.	In fact, he did this after consultation with the other Companions ﷺ as there were no standardised copies of the Qur'an. Therefore, under his supervision, some fresh copies were made and all the unauthentic copies were burnt. This was a great service that Uthman ﷺ rendered to Islam.
4. It was alleged that Uthman ﷺ spent on his relatives from the <i>Bait-ul-Maal</i> .	Uthman ﷺ was a very rich and generous person. He spent a lot on the welfare of the Muslims and his relatives from his own wealth since the early stages of Islam.

When the conspirators leveled certain charges against Uthman ﷺ, he gave a convincing explanation to each of the stated allegations in the presence of the notable Companions ﷺ. Ali ﷺ and some of the Companions ﷺ accepted his explanation. However, due to lack of any particular department to deal with the growing political agitation in the Islamic empire, some of the political leaders started campaigning against him and accused him of nepotism. Their main argument was regarding the selection of Uthman's ﷺ kinsmen, who had been made the governors of Egypt, Syria, Basra and Kufah.

On receiving these complaints from the subversive movement's members, Uthman ﷺ sent emissaries to the provinces to check the validity of such complaints. It was found that the people were satisfied and that they had no legitimate grievance against the administration.

Uprising Against Uthman ﷺ

When matters became worse, Uthman ﷺ addressed the congregation in Masjid-e-Nabwi ﷺ and gave an explanation of all the claims against him. Listening to his speech, the general public was satisfied with him. He hoped that after his speech, the false propaganda against him would cease.

Moreover, Uthman ﷺ directed the people who had any complaints against the administration to assemble in Madinah during the season of the *Hajj* and promised them that all their legitimate grievances would be redressed. Uthman ﷺ addressed the people in Makkah and gave a lengthy explanation of the criticism leveled against his administration. The people supported him and accepted his explanation. Uthman ﷺ also agreed to some of the demands of the rebel parties, which included the removal of the governor of Egypt, Abdullah bin Sa'ad ﷺ and the appointment of Muhammad bin Abu Bakr in his place. Despite the fact that Uthman ﷺ agreed to their demands, the conspirators insisted that he should either abdicate or be deposed from the caliphate.

To stress on their demand, a large number of rebels from Egypt, Kufah and Basra marched towards Madinah. As they arrived in large groups, Madinah was besieged by the rebels. They were still bent upon removing the Caliph and again started their campaign of smearing him. Their only demand was that he should abdicate, but the Caliph ﷺ refused. This deepened the crisis. Ali ﷺ managed to pacify them and persuaded them to go back. The rebels agreed to return to their respective provinces, but a foul game was played. While they were going back, on the way, they intercepted a forged letter of Uthman ﷺ written to the governor of Egypt. The letter commanded him to kill Muhammad bin Abu Bakr and the rebels on their arrival. This infuriated the rebels and, enraged by this trick, they returned to Madinah. Uthman ﷺ tried to convince them that he had not passed any such order but they did not believe him.

The Siege of Uthman's رضي الله عنه House

After sometime, the rebels laid siege to the house of Uthman رضي الله عنه. Initially, they declared that no harm from them would come to any person who chose not to resist them. The supporters and the people of Madinah wanted to fight the rebels, but Uthman رضي الله عنه forbade them to do so.

The early stage of the siege of Uthman's رضي الله عنه house was not so severe. The rebels merely hovered around the house and did not place any restrictions on him. Uthman رضي الله عنه went to Masjid-e-Nabwi صلى الله عليه وسلم as usual, and led the prayers. The rebels offered prayers under his leadership, but later, they intensified their pressure against him. They even turned down the request of the widows of the Prophet صلى الله عليه وسلم and forbade supply of any food or provisions, and later water as well, to his house.

With the departure of the pilgrims from Madinah to Makkah, the hands of the rebels were further strengthened. They understood that after the *Hajj*, the Muslims who had gathered at Makkah from all parts of the Muslim world, would march to Madinah to release Uthman رضي الله عنه. They therefore decided to take action against him before the pilgrimage was over. During the siege, Uthman رضي الله عنه was asked by his supporters, numerous times, to let them fight the rebels and root them out. However, he refused to do so, in an effort to avoid the bloodshed of Muslims by the Muslims. He said:

"No! I do not want to spill the blood of Muslims, to save my own neck."

His Martyrdom

The gates of the house of Uthman رضي الله عنه were guarded by Companions رضي الله عنه like Abdullah bin Zubair رضي الله عنه, Hassan رضي الله عنه and Hussain رضي الله عنه, (the sons of Ali رضي الله عنه). However, later when he realised that they would fight for him against the rebels, Uthman رضي الله عنه forbade them to defend him.

Unfortunately, violence occurred anyhow. With a breach in defence, the rebels climbed the back wall of his house, snuck inside, and martyred Uthman رضي الله عنه while he was reciting the Qur'an.



Grave of Uthman رضي الله عنه in Jannat-ul-Baqi, Madinah.

His wife, Naila ﷺ, tried to defend her husband but she failed and her fingers were cut off in the attack. He was martyred on Friday 18th of Zil Hajj, 35 A.H. His dead body lay in his house for three days. After three days, some Companions ﷺ performed his burial rites. Uthman ﷺ was buried in Jannat-ul-Baqi in Madinah. He was eighty years old at the time of his martyrdom.

The most remarkable thing about Uthman ﷺ was his faith. He had heard the Prophet ﷺ say that civil war, once touched off, would know no end. Uthman ﷺ did not want to be the man to start it. He would allow no one to draw a sword for his sake.

Effects of Uthman's ﷺ Martyrdom on the Muslim Ummah

Uthman's ﷺ murder was the result of political differences as a party of men wanted to remove him from the caliphate. The Caliph had been chosen by the general vote of the Companions ﷺ who were the leaders of public opinion. It was they who, by a majority of votes, decided as to who should be the caliph. The rioters of Egypt, Kufah and Basra did away with this tradition. They made the sword the deciding factor.

Do you know ?

Ibn-e-Kathir mentioned in his "Al-Bidayah wan-Nihayah" that not a single Companion ﷺ was involved in entering Uthman's ﷺ house and slaying him.

Their method of violence produced another unfortunate result. Political parties soon hardened into religious groups. These groups were further subdivided. This dealt a severe blow to the unity of the Muslims. Different sects of Muslims came into being, regarding which the Prophet ﷺ had foretold. The sword was out among his followers and it had come to stay.

Main Achievements During the Caliphate of Uthman ﷺ

Political Administration

In his will, Umar ﷺ had instructed his successor not to make any changes in the administrative set up for at least one year after his death. Hence, for one year, Uthman ﷺ maintained the pattern of political administration as it stood under Umar ﷺ, later making some amendments. Under Umar ﷺ, Egypt was divided into two provinces; Upper and Lower Egypt. However, Uthman ﷺ made Egypt one province and created a new province of North Africa. Under Umar ﷺ, Syria too was divided into two provinces but Uthman ﷺ made it into one.

During Uthman's ﷺ reign the empire was divided into twelve provinces. These were:

- | | | | |
|------------|------------|---------------|------------------|
| 1. Madinah | 4. Kufah | 7. Fars | 10. Syria |
| 2. Makkah | 5. Basra | 8. Azerbaijan | 11. Egypt |
| 3. Yemen | 6. Jazirah | 9. Khurasan | 12. North Africa |

The provinces were further divided into more than a hundred districts in the empire and each district had its own governor, chief judge and *Aamil* (tax collector). The governors were appointed by Uthman ﷺ and every appointment was made in writing. At the time of appointment, an instrument of instructions was issued with a view to regulate the conduct of the governors. On assuming office, the governor was required to assemble the people in the main *Masjid*, and read the set of instructions before them. Uthman ﷺ appointed his kinsmen as governors of four provinces: Egypt, Syria, Basra and Kufah. The reason for this reliance on his kin was that the Islamic empire had expanded so far and so fast that it was becoming extremely difficult to govern, and Uthman ﷺ felt that he could trust his own kin not to revolt against him.

Standardisation of the Qur'an

A major achievement of Uthman ﷺ was the duplication of the Qur'an from its first authentic official copy, *Mushuf*. Uthman ﷺ did a great service to Islam by standardising the Qur'an in the Quraish dialect. This need arose after a dispute about the way of reciting the verses. The people of Iraq recited the Qur'an in one way and the people of Syria, in another style. In 30 A.H., the matter came up before the Caliph ﷺ. Uthman ﷺ put the matter before the Companions ﷺ. They all agreed that the copy prepared in Abu Bakr's ﷺ time was the standard one. After Abu Bakr ﷺ, it had passed into the hands of Umar ﷺ, and then it was kept with his daughter, Hafsa ﷺ. Uthman ﷺ got this copy of the Qur'an and Zaid bin Thabit ﷺ, the trusted scribe of the revelations, was asked to prepare seven copies from it. He was to be helped by three men, who had learnt the Qur'an by heart.

Zaid ﷺ himself had learnt the whole Qur'an by heart. First, he wrote down the whole text of the Qur'an from his own memory. Then he read it out to a gathering of *Muhajireen* ﷺ and *Ansaar* ﷺ thrice. Then he compared this copy with the one that was with Hafsa ﷺ. The two copies were exactly alike. Uthman ﷺ told Zaid ﷺ to make seven more copies from the original *Mushuf*. They were then written and sent out to different capitals such as Kufah, Damascus, Makkah and Basra, each accompanied by a Companion ﷺ for the guidance of the readers. It was for this service to Islam that Uthman ﷺ was given the title, *Jami'-ul-Qur'an*.

Economic Policies of Uthman ﷺ

Umar ﷺ had fixed the stipends of the people. On assuming office, Uthman ﷺ increased those stipends by twenty five percent. Hence, this measure contributed to the prosperity of the people. Also, during the time of Umar ﷺ, it had been laid down as a policy that the lands in conquered territories were not to be distributed among the combatants, but were to remain the property of the previous owners. Although the army was dissatisfied with this decision, Umar ﷺ suppressed the opposition with a strong hand. Uthman ﷺ followed the policy devised by Umar ﷺ. In the time of Uthman ﷺ, there were more conquests, and the revenues from the lands increased considerably. Hence, the army once again raised the demand for the distribution of the lands in conquered territories among the fighting soldiers. However, he turned it down.

Public Works During his Caliphate

In his time, the people became economically more prosperous, and they invested their money in the construction of buildings. Many new buildings were constructed in Madinah, and the city expanded considerably. Intensive construction of buildings took place at Kufah, Basrah, Damascus, Fustat and other cities as well. The governor of Egypt, Persia and Syria were instructed to construct roads and educational institutions. As many as five thousand new *Masajid* were built. Uthman ﷺ extended and embellished the Masjid-e-Nabwi ﷺ in Madinah. He extended the sanctuary of the Ka'abah as well. With an expansion in the army, the cantonments were also extended. More barracks were constructed for the soldiers. Stables for the cavalry were extended and separate pastures were provided for the state horses and camels. Guest houses were provided in main cities. More markets were constructed and market officers were appointed to look after them.

Particular attention, in the cities, was directed towards the provision of water supply. In Madinah, a number of wells were dug to provide drinking water to the people. Water supply in Makkah was also improved. Water was also supplied to Kufah and Basra through canals.

Do you know

Uthman ﷺ sent the first official Muslim envoy to China in 650 C.E. The envoy, headed by Sa'ad bin Abi Waqas ﷺ, arrived in the Tang capital, Chang'an, in 651 C.E. via the overseas route. The Hui people generally consider this date to be the official founding of Islam in China. "The Ancient Record of the Tang Dynasty" recorded the historic meeting, in which the envoy greeted Emperor Gaozong of Tang and tried to convince him to accept Islam. Although the Emperor did not do so himself, he allowed him to propagate Islam in China and ordered the establishment of the first Chinese Masjid in the capital to show his respect for the religion.

Military Expansion

Despite internal troubles, Uthman's  caliphate did see an expansion of the Islamic empire as North Africa was also added to it. Uprisings in different parts were quickly put down. The Byzantines were not allowed to take advantage of the internal troubles of Islam.

Following the death of Umar , almost the whole of the former Sassanid empire rebelled from time to time. Caliph Uthman  thus directed several military expeditions to crush the rebellions and re-capture Persia and their vassal states. Also, during his time a naval force was built and the island of Cyprus was captured followed by Crete and Rhodes. After a naval victory against the Byzantine fleet, a part of Sicily was also captured.

Uthman  instituted several reforms during his caliphate. He expanded the navy and made the first contact with the Tang dynasty in China. He greatly improved the infrastructure in many provinces, and expanded the fishing hamlet of Jeddah into a proper port, in order to serve the pilgrims travelling to Makkah.

Promotion of Islam

Uthman  took many steps and measures with the intention of promoting Islam. Among such noble measures were:

1. Standardisation of the Qur'an in the Quraish dialect.
2. *Zakat* on horses.
3. Prayers on the occasion of *Hajj*.
4. Introduction of a second call (Azaan) before the Friday prayers.
5. Providing stipends to the *Muazzins*.
6. Increasing the daily allowances of the people during Ramadan.
7. Up keeping of *Masajid*.
8. Free meals to all concerned at the time of the breaking of fast in Ramadan.

His Character

- Uthman  was a very gentle, pious and humble man. In spite of his wealth, he was a man of very simple nature and did not live a luxurious life. He usually kept fasts and spent his nights in prayers. He was very modest by nature. About his modesty, the Holy Prophet  once said:

“Uthman() is the most modest of my Companions ()”

- He was always inclined to overlook people's faults and was very particular not to hurt anyone by his behaviour.

- The Prophet ﷺ had so much regard for him that after the death of his two daughters, who had been married to Uthman ﷺ one after the other, he said that had there been any other daughter, he would have also given her in marriage to Uthman ﷺ.
- For his great generosity, he was known as *Ghani* (The generous). He was kind to all people and all the more, kind to his kinsmen. The courage and faith Uthman ﷺ exhibited at the time of his death, have few parallels in history. He prized the neighbourhood of the Prophet ﷺ over all things, even his life, as nothing could drive him away from Madinah, where the Holy Prophet ﷺ lay in eternal rest.



The Fourth Rightly-Guided Caliph

Ali bin Abi Talib ﷺ

Duration of Caliphate: 5 years

[36-41 A.H. /
656-661 C.E.]

Election for the Caliphate

After the assassination of Uthman ﷺ, a state of anarchy came to prevail in the affairs of Madinah. There was no government. The rebels let loose a reign of terror and the peaceful citizens of Madinah chose to remain indoors. The rebels were divided into three groups, namely the people of Egypt, the people of Basra and the people of Kufah. Although, they had made a common cause in the assassination of Uthman ﷺ, they differed with one another on other points. After four days, the rebels decided to return to their homes, but they felt that the new caliph should be chosen before they left Madinah. Regarding the election of the caliph, there were differences among them. One group favoured the election of Ali ﷺ, another group favoured the election of Talha ﷺ and the third group favoured the election of Zubair ﷺ. It appears that at that stage, the people of Madinah were completely at the mercy of the rebels. Things were in a state of complete confusion. Hence, the rebels went to each of the three Companions ﷺ and all of them declined to become the caliph. The rebels thereupon gave the ultimatum that unless the people of Madinah chose the caliph within the next twenty-four hours, they would be forced to take some drastic action.

Do you know ?

In his book, "A History of Muhammadanism" Charles Mills writes: "The son of Abu Talib was one of the first five converts to Islam. His talents as an orator and his intrepidity as a warrior commended him to a nation in whose judgement courage was virtue, and eloquence was wisdom."

In order to resolve the deadlock, the Muslims assembled in the Masjid-e-Nabwi ﷺ. The people raised slogans in favour of Ali ﷺ. Some noted Companions ﷺ went to Ali ﷺ and requested him to be the caliph. In the beginning, he refused but at last he accepted their request. After becoming the caliph, Ali ﷺ gave his first address which was eloquent and forceful. He said:

"The area around the Ka'abah is sacred. Allah ﷻ commands the Muslims to live as brothers. A Muslim is he who does not hurt anyone with his word or deed. Fear Allah ﷻ in your dealings with other men. On the Day of Judgement, you will have to answer for your dealings, even with animals. Obey Allah ﷻ, the Almighty. Do not cast aside His commandments. Do good and keep away from evil".

Ali ﷺ became the caliph at a very critical stage. He knew very well that difficult times lay ahead. The forces of lawlessness had been unleashed and it would require tireless work, great patience and much tact to restore law and order. Ali ﷺ hoped to accomplish the task with the co-operation of his people.

The kinsmen of Uthman ﷺ demanded immediate punishment of his murderers. Most of the other persons also started supporting them. Ali ﷺ decided that he would take action against the murderers of Uthman ﷺ when normal conditions had been restored.

Among the first crisis to befall the Muslims due to the direct result of the martyrdom of Uthman ﷺ was the inter-differences in the Muslim *Ummah*. Though not a single person among the Companions ﷺ wanted to fight or kill another Muslim, they were deceived by the agents bent upon ruining their unity.

Main Challenges Faced by Ali ﷺ

After the martyrdom of Uthman ﷺ, the Muslims were divided into two groups. One group wanted to take revenge for Uthman ﷺ and punish the rioters immediately, while the other group considered it better to first settle the tense situation gripping the Muslim *Ummah*. and then punish the killers of Uthman ﷺ.

Ali ﷺ was in the second group. He considered it wise to delay the enacting of *Qisas* for the reason that he was too preoccupied in facing a civil war among his people some of whom were unjustly accusing him of acts which he had never committed.

As a consequence of Ali's ﷺ decision, i.e., delay in the enacting of *Qisas*, hundreds of people took to the streets in protest. Many of these were from the tribe of Uthman ﷺ. The governor of Syria, Muawiyah ﷺ, who was Uthman's ﷺ cousin, was also among those who demanded *Qisas*. The Prophet's ﷺ widow, Ayesha ﷺ, realised that the situation was getting out of hand and things might get ugly soon between those demanding *Qisas* and those delaying it. She decided to act as an arbiter on behalf of Uthman's ﷺ family and friends. She feared that if she did not intercede on behalf of the malcontents by convincing Ali ﷺ to quickly prosecute the murderers, they would rebel against the caliphate of Ali ﷺ.

The Change of Governors

Ali's ﷺ first step as the caliph was to dismiss all the provincial governors. He appointed new men in their places. Ibn Abbas ﷺ and Mughira bin Shu'ba ﷺ who were among Ali's ﷺ closest friends, advised him against the hasty action and pleaded with

him to first get the oath of loyalty from all the governors. If he dismissed them now, they might refuse to accept him as the caliph. But Ali عليه السلام did not follow their advice. He did not believe that expediency should be allowed to stay in the hand of justice. As a result, an uprising started in all the provinces. Though the situation was under control in other parts of the Islamic empire, circumstances became serious in Syria.

The governor of Syria, Muawiyah عليه السلام, being a kin and close relative of Uthman عليه السلام demanded that Ali عليه السلام should find and prosecute Uthman's عليه السلام killers immediately. He refused to take the oath of loyalty and accept the order of his dismissal till the time Ali عليه السلام avenged the murder of Uthman عليه السلام. Ali عليه السلام thought that the best course of action would be to settle the internal problems of the Muslim community first and only then punish those who were the actual killers of Uthman عليه السلام. But Muawiyah عليه السلام did not agree with Ali's عليه السلام point of view. He was adamant in demanding the right to avenge Uthman's عليه السلام death. He prepared an army and marched for a battle.

Do you know ?

In his book, "A Literary History of the Arabs", Reynold Nicholson wrote: "Ali was a gallant warrior, a wise counselor, a true friend and a generous foe. He excelled in piety and in eloquence."

When Ali عليه السلام got to know about it, he also gathered an army and marched towards Syria. Meanwhile, he received the news of Ayesha عليها السلام marching towards Basra along with a large army. Thus, he postponed his plan to go to Syria and advanced towards Basra.

Battles Fought During the Caliphate of Ali عليه السلام

1. The Battle of Jamal (Camel)

This event happened in 36 A.H. (656 C.E.). Ayesha عليها السلام had gone for Hajj when Uthman عليه السلام was slain. On her way back, she got the terrible news of his murder. She went back to Makkah where she addressed a public gathering. She told the people how cruel it was on the part of the rioters to have killed the Caliph in cold blood, and appealed to them to avenge his death. Her stance was that Uthman عليه السلام was the exalted man for whom the Bait-Ar-Rizwan* took place.

Thus, a group started a campaign to pressurise Ali عليه السلام to punish the rebels. In response to this, Ali عليه السلام is quoted to have said:

"O my brothers! I am not ignorant of what you know, but how do I have the power for it while those who assaulted him are in the height of their power. They have superiority over us, not we over them." (Nahjul Balagha: Sermon: 168)

* Bait-Ar-Rizwan: Refer to Page No. 114 Chapter 3, Cambridge O level Islamiyat Textbook for Paper-1

Hundreds of men along with the governor of Makkah came out on Ayesha's ﷺ call. In the meantime, Talha ﷺ and Zubair ﷺ who had reached Makkah for Hajj also joined her group. They urged upon her the need for quick action against the rioters and assured her of their support. Initially Talha ﷺ and Zubair ﷺ had taken an oath of allegiance to Ali ﷺ as the caliph. but later, when Uthman's ﷺ murderers were not brought to justice, they sided with Ayesha ﷺ and the others who demanded retribution for the murder of the deceased Caliph. Thus Ayesha ﷺ set out to Basra at the head of a large force. More people joined her on the way. Here, she is quoted to have said:

*"I have become a target of people's questions as to why I have come out with a force. My object is not to search out or to look for turmoil but to quench it. What I am saying is to support justice and truth. I pray to Allah ﷻ to shower His blessings on His Apostle, Muhammad ﷺ and to appoint his successor as He appointed successors of the Prophets ﷺ."**

By the time she reached Basra, there were three thousand men under her flag. The governor of Basra, Uthman bin Hanif ﷺ tried to stop them but he was arrested. Later, she ordered her supporters to release him.

When Ali ﷺ got the news that Ayesha's ﷺ army had marched towards Basra, he got worried and turned towards Basra. In the meantime, a reinforcement also reached from Kufah to join his army. On reaching Basra, Ali ﷺ sent an envoy to find out the aim of her visit. She replied that she had come to tell the people of their duty towards the late Caliph and wanted to avenge his cold-blooded murder. Ali's ﷺ envoy suggested that the way of vengeance she had chosen was not correct. He said:

*"It is not wise to shed the blood of five thousand for the punishment of five hundred"**.*

So it would be better to stabilise law and order first and then set the situation, as any step taken otherwise would be harmful. Ayesha ﷺ agreed with the envoy's suggestion.

Ali ﷺ who had encamped near her army, was very pleased when he got to know of the situation. Evidently, substantial and sincere negotiations for peace went on from both sides. The reason was that both the groups wanted to achieve unity among the Muslims. However, the murderers of Uthman ﷺ and the extremist portion in the two groups i.e. the Sabaites and their agents did not want Ayesha ﷺ and Ali ﷺ to reconcile. They feared that the negotiations may lead to their punishment, so they secretly planned to disrupt the peace process. They attacked both the armies in the

* Ahmad bin Abi Tahir: Balaghat-un Nisa.*

** Nadvi Sulaiman. Hadhrat Ayesha Siddiqa Her Life and Works Pg. 44.

darkness of night. Everyone thought that the other party had committed breach of trust. Hence, At-Tabarani mentioned:

"And the people who provoked the murder of Uthman ﷺ [the Sabaites] had the worst sleep ever because they came close to be doomed. They were discussing their plight the whole night until they agreed to secretly ignite a war [between Ayesha ﷺ and Ali ﷺ]. They took that as a secret so that no one would know what evil they were planning. They woke up at dusk and while their neighbours did not feel them; they (the agitators) sneaked to do the dirty job in the darkness ... they laid swords in the believers..."

Ibn Abi Shaybah recorded in his Musannaf:

"The Sabaites...who were fearing of peace...started throwing lances upon Ayesha's ﷺ Howdah while she was on her camel...Ayesha ﷺ said: "...remember Allah ﷻ and Judgement Day." But the Sabaites refused anything but to fight. So the first thing Ayesha ﷺ said when the Sabaites refused to stop was: 'O people, curse the killers of Uthman ﷺ and their friends'."

Thus fierce fighting was initiated, neither from Ali's ﷺ side nor from Ayesha's ﷺ; rather it was Uthman's ﷺ killers who attacked Ayesha's ﷺ army for fear that her negotiations would result in the subsequent capture of those responsible for the death of Uthman ﷺ. Confusion prevailed as both sides, equally strong, fought till dawn. Eventually, Ayesha's ﷺ army was defeated and Talha ﷺ and Zubair ﷺ were martyred. Ali ﷺ sent her back to Madinah with great respect, under a military escort headed by her brother, Muhammad bin Abu Bakr ﷺ, one of Ali's ﷺ commanders. The defeated army was treated with generosity.

This incident came to be known as **The Battle of the Camel** because when fierce fighting broke out, on the advice of the Chief Justice of Basra, Qazi Ka'ab ibn Sur, Ayesha ﷺ mounted on a camel and came out in the field to tell the people to stop fighting. When that camel was attacked and its legs were cut off, the Howdah, which Ayesha ﷺ was sitting inside, was brought down and the fighting came to an end.



In this combat, 10,000 people lost their lives. Both Ali ﷺ and Ayesha ﷺ resented the outcome of the battle. Ayesha ﷺ subsequently retired to Madinah with no more interference in the affairs of the state. After this encounter, Ali ﷺ declared Kufah instead of Madinah, as his capital.

2. The Battle of Siffin

Ali ﷺ now turned his attention to Muawiyah ﷺ. Before taking up the sword, he wanted to try peaceful methods. He sent an envoy to Muawiyah ﷺ who requested the Syrian governor to accept the new Caliph. But the meeting was not successful as Muawiyah ﷺ refused to give allegiance to Ali ﷺ and meant to hold out to the last till the murderers of Uthman ﷺ were caught and brought to justice.

Therefore, Ali ﷺ marched from Kufah at the head of a large army. At Nakhila, Abdullah bin Abbas ﷺ the governor of Basra, also joined him with his army. Ali ﷺ re-organised his forces and marched northward to Syria. Crossing the Euphrates, he encamped at Siffin.

When Muawiyah ﷺ came to know of Ali's ﷺ advance, he too, led an army to oppose him. He encamped on the other side of Siffin. Comparatively, Muawiyah's ﷺ preparation was better as the Umayyad chiefs who had fled from Madinah had all come to him. Amr bin al-Aas ﷺ, who was the conqueror of Egypt, and was well known for his statesmanship added to Muawiyah's ﷺ strength. Muawiyah ﷺ won him over to his side. Above all, Muawiyah ﷺ had worked with the emotions of the enraged people of Syria. Uthman's ﷺ blood-stained shirt and his wife, Naila's ﷺ chopped off fingers were often displayed in the *Jami' Masjid* of Damascus. Moving stories were told about the tragic murder of the late Caliph. The result was that thousands of Syrians swore to avenge the death of Uthman ﷺ.

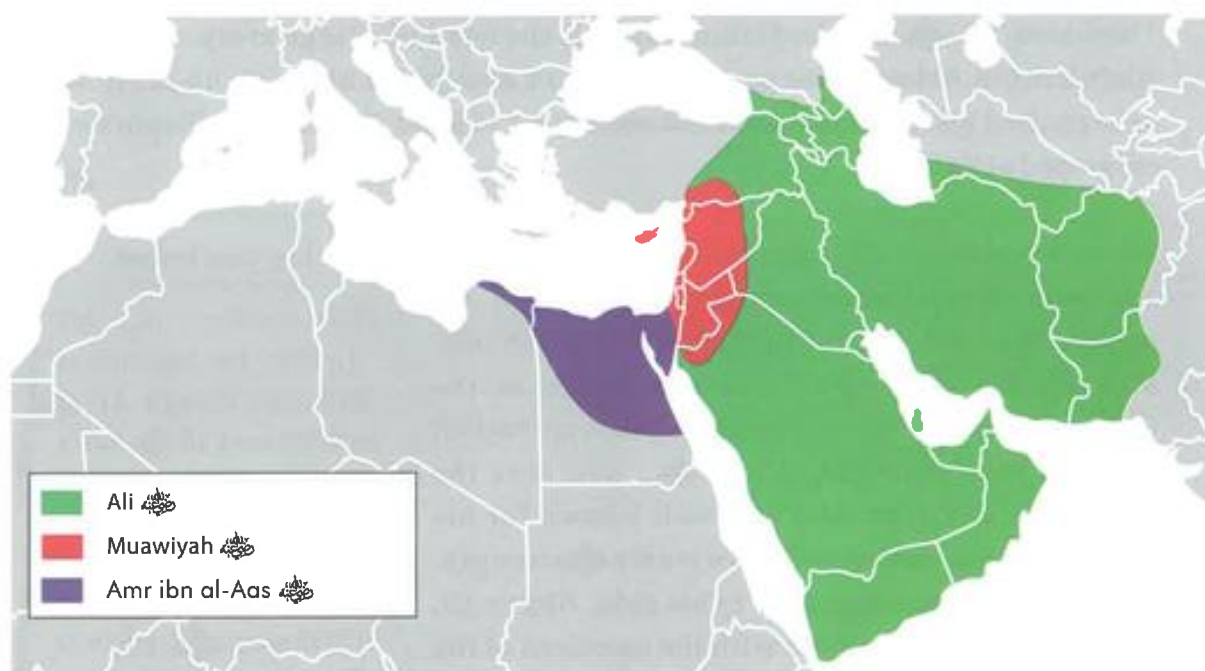
Do you know

Ibn-e-Kathir in his "Tarikh" has mentioned that even though Ali ﷺ and Muawiyah ﷺ had a difference of opinion regarding how to handle the matter of taking retribution for the murder of Uthman ﷺ, when it came to seeking a Fatwa regarding matters in which Muawiyah ﷺ was not aware, he would write and ask Ali ﷺ for guidance.

It was the month of Zil Hajj, 36A.H. The two armies were ready for a trial of strength. Fighting began with single combats. This was followed, after some days, by light encounters of single battalions. In this way, ended the whole month of Zil Hajj. When the new moon of Muharram was sighted, the fighting was stopped by both sides as Ali ﷺ and Muawiyah ﷺ made a month's truce. This truce provided a good opportunity for renewed efforts as a civil war was disliked by both sides.

Ali ﷺ was the first to send another peace mission but it failed. Next came a peace mission from Muawiyah ﷺ but that failed too. After that neither side made any further attempt to reach a compromise.

On the last evening of Muharram, Ali ﷺ gave orders to his army to launch an attack on the Syrian army the next morning. Therefore, on the 1st of Safar 37 A.H., the battle began. It went on for a week without a clear gain on either side. On the eighth day, Ali ﷺ himself led a general attack. Tough fighting went on for the whole day and ended at night. Neither side had any advantage. The next day, the fighting began again. Ali ﷺ and his generals made a powerful attack. His army fell upon the opponents with renewed fury.



Areas of the Islamic empire ruled by Ali ﷺ, Muawiyah ﷺ and Amr ibn al-Aas ﷺ.

Muawiyah's ﷺ army reeled under the weight of the attack. The day was clearly going against Muawiyah ﷺ. Hastily, he consulted Amr bin al-Aas ﷺ and made a sign to his men. In a few minutes, the word passed round and up went the leaves of the Qur'an, hanging from the spears of the Syrians, signalling that the Qur'an should be the judge between the two parties. This method was successful and Ali's ﷺ army stopped fighting. Ali ﷺ tried to persuade his men to carry on fighting but a big number of his men refused to listen to him and said that they would not ignore the Qur'an. Ali ﷺ felt helpless and unwillingly he sent word to his advancing party to stop fighting. As Ali ﷺ sent his men to ask Muawiyah ﷺ what he meant by making the Qur'an a judge between them, Muawiyah ﷺ replied that each party should

nominate a judge who must take a decision in accordance with the Qur'an and both parties must follow that decision. Meanwhile, there would be a cease fire. After that, a peace agreement was signed and Ali ﷺ left the battle ground of Siffin with a sense of loss. As many as 90,000 Muslims got killed in this battle.

The Kharijites* (Dissenters)

While the agreement was read out to the army, a dissension broke out in the camp of Ali ﷺ. Some of his supporters stood against him and refused to accept the agreement and arbitration. They urged Ali ﷺ to fight the Syrians but he refused to do so. Soon his followers split into two groups. One group stood by the agreement and the other stood against it. As Ali ﷺ was back in Kufah, twelve thousand men left his army and formed a strong party against him. They were termed as *Kharijites*. They set up their centre at Nahrawan and chose Shees ibn Rabi as their leader. They declared themselves as the true believers who had the right to kill the disbelievers.

Arbitration

In order to settle the issue, Muawiyah ﷺ nominated Amr bin al-Aas ﷺ as his arbitrator while Abu Musa Ashari ﷺ was nominated from Ali's ﷺ side. The two judges gave thought to the matter for six whole months. Then they both met at Dumat-ul-Jandal. After a long meeting, both of them decided that Ali ﷺ and Muawiyah ﷺ both were not suitable for the caliphate so they both should be deposed.

Amr bin al-Aas ﷺ asked Abu Musa ﷺ to announce the decision first. Abu Musa ﷺ announced the joint decision of rejection and gave the right to the public to elect a caliph whom they liked but Amr bin al-Aas ﷺ announced Muawiyah's ﷺ name as the caliph. It was a great shock for Ali ﷺ and his supporters. All of them disagreed and started preparations to fight again.

After peace talks failed, the *Kharijites* again started revolting. They felt that Ali ﷺ had betrayed them by entering into negotiations for a peaceful settlement. Therefore, they decided to oppose both him and Muawiyah ﷺ. Ali ﷺ still had to deal with Muawiyah ﷺ but the danger posed by the *Kharijites* was far more serious and it demanded his immediate attention. The Caliph could not march on Syria without first dealing with the dissenters. So he led an army of 80,000 men towards Nahrawan to deal with the *Kharijites*.

* The term *Kharijites* literally means separatists or outgoers.

3. The Battle of Nahrawan

At first, he sent two noted Companions ﷺ to persuade the *Kharijites* but they refused to listen. Ali ﷺ even declared that any of the *Kharijites* who left for Kufah or Madinah, or left their army would have security of life. Many people took advantage of this concession. About 3,000 *Kharijites* still remained. He realised that he could not avoid a fight so the battle began. Ali ﷺ himself slew most of their leaders. Their army was utterly destroyed. Ali ﷺ sent their wounded men to their relatives. This defeat, however, did not end the *Kharijites'* opposition. They spread out to different parts of the country and preached anarchy.

4. The Fall of Egypt

After defeating the *Kharijites* at Nahrawan, Ali ﷺ wanted to march upon Syria. But his men showed no desire for it. As time passed, it became increasingly clear to Ali ﷺ that he would never be able to lead a second army against Muawiyah ﷺ. On the other hand, Muawiyah ﷺ took advantage of this situation and sent Amr bin al-Aas ﷺ with 6,000 men to attack Egypt. Amr bin al-Aas' ﷺ invasion was successful. Muhammad bin Abu Bakr, the governor of Egypt was defeated and killed, and Egypt was occupied by the Syrians. It was a great blow to the caliphate of Ali ﷺ.

This event created a disturbance of law and order, and anarchy prevailed in the whole province. Therefore, negotiations started for peace. Finally, Ali ﷺ and Muawiyah ﷺ signed a treaty according to which Muawiyah ﷺ would rule over Syria and Egypt while Ali ﷺ would rule over the rest of Arabia. This treaty of peace between Ali ﷺ and Muawiyah ﷺ was a big blow to the plans of the *Kharijites*.

His Martyrdom

The *Kharijites* held a secret meeting in Makkah and planned to assassinate Ali ﷺ, Muawiyah ﷺ and Amr bin al-Aas ﷺ simultaneously. Three extremists were deputed to put this evil plan into action on the same day and at the appointed time. On the 19th of Ramadan, a *Kharijite* by the name of Abdur Rahman ibn Muljam came to the *Masjid* where Ali ﷺ used to offer prayers. As Ali ﷺ entered the *Masjid* for *Fajr* prayer, ibn Muljam wounded him with a deadly stroke of his poison-coated sword. After this incident, Ali ﷺ could only live for two more days and passed away on the 21st of Ramadan, 40 A.H. (661 C.E) in Kufah.



Shrine of Ali ﷺ in Najaf, Iraq.

Main Achievements During the Caliphate of Ali عليه السلام

Administration

- As Ali عليه السلام became the caliph at a very critical juncture and most of his tenure passed in civil wars, he did not have much time or opportunity to pay proper attention to administration and other matters. However, he did his best to make the most of his situation and tried to administer in an efficient manner. He carried out the rules and regulations of the state on the same principles laid down by the previous Caliphs عليه السلام.
- He maintained the division of the provinces in the same way as it was in the time of Umar عليه السلام. However, he did make a few changes, i.e., he changed the capital from Madinah to Kufah. Furthermore, he changed the governors and officers too.
- He was very strict regarding the protection of the state treasury.
- He paid special attention to the army and its requirements. Many cantonments and fortresses were built during his caliphate.
- He was very strict in terms of fair dealings in the market. He used to personally check the quality and price of the goods available in the market.
- He made sure that his officers would carry out the affairs of the state and matters of justice, honestly.
- He always paid proper attention to the rights and matters of non-Muslims. He was very fair in giving them equal rights as citizens and religious freedom, to practise their beliefs freely.

His Character

- Ali عليه السلام is undoubtedly one of the greatest sons of Islam. Very few of the Companions عليه السلام equaled him in his closeness to the Holy Prophet ﷺ. This closeness gave him the most wonderful qualities of head and heart.



The double-edged sword of Ali عليه السلام.

- He was a wonderful master of the Arabic language. His writing was as effective as his speech. Ali ﷺ was a great scholar and philosopher. He was known for his wisdom and knowledge. The Holy Prophet ﷺ once said:

"I am the city of knowledge, verily, Ali is its gate." (Tirmizi)

- On the battle field, he was a terror for the enemy. For his unusual bravery, he won the titles of *Asadullah*, the lion of Allah ﷻ, and *Haider-e-Karrar*, the warrior whom nobody could match.
- His understanding of the Qur'an was very deep. Abu Bakr ﷺ and Umar ﷺ often turned to him for advice in difficult cases.
- His death brought to a close the most glorious chapter in the history of Islam. He was the last of the Rightly-Guided Caliphs ﷺ. With him ended the great Islamic tradition of combining political power with self-imposed restrictions and selfless service.
- Ali ﷺ was an upholder of truth. He always forbade people from doing wrong and encouraged them to do good. Accepting the truth was necessary for him and that is why he strived to stay away from cunningness and dirty politics.



Significance of the Four Caliphs ﷺ as Examples of Leadership

Abu Bakr Abdullah bin Abu Quhafa ﷺ

The period of his caliphate covers two years, two months and fifteen days only. Judged by usual standards, this period was too short to make any impact on history. Surprisingly enough, however, the caliphate of Abu Bakr ﷺ did not merely make an impact, it changed the very course of history. The suppression of apostasy, the unification of Arabia, and conquests of the greater parts of Iraq and Syria within a short span of two years are extraordinary marvels of history. The speed, the magnitude, the extent and the permanence of these campaigns evoke our admiration. For these achievements, Abu Bakr ﷺ holds a unique position and significance as a leader in the history of the world in general and Islam in particular.



Abu Bakr ﷺ came to power in the midst of a crisis loaded situation. The crisis which he was called upon to encounter were multi-dimensional in character, being psychological, religious and political. Islam stood at the brink of a precipice, and any wrong step on the part of Abu Bakr ﷺ at that stage would have led to its disintegration. He not only averted this but made Islam a force which could successfully contend against the giant empires of Byzantine and Persia. Thus, owing to the following achievements, his tenure speaks volumes for the dynamics of his leadership such as:

1. His supporting role for Islam.
2. His suppression of apostasy and the unification of Arabia.
3. His confrontation with the giant empires of Byzantine and Persia and conquests of parts of great Iraq and Syria.

Umar bin Al-Khattab ﷺ

During the ten years of his rule, Umar ﷺ too changed the course of history. Emerging from the deserts of Arabia, the Arabs fortified with the faith of Islam overpowered the Byzantine power in the west and the mighty Persian empire in the east. During a short span of ten years, the Muslims conquered countries comprising an area of 2,200,000 square miles. Under the caliphate of Umar ﷺ the Islamic dominions assumed the dimensions of a continent extending from Makkah 1,036 miles to the north, 1,087 miles to

the east, and 483 miles to the south. These countries included Egypt, Syria, Iraq, Khuzistan, Fars, Isfahan, Azerbaijan, Armenia, Makran and Khurasan. The dominions extended from the river Oxus to the river Nile.

Umar ﷺ kept a watch over the people just as a shepherd keeps watch over his animals. He took particular care to appoint men of approved integrity to the high offices under the state. He watched over them like a hawk, and took immediate action as soon as any lapse on their part came to his notice.



During his caliphate, once in a dispute with Ubayy bin Ka'ab ﷺ, the Caliph had to appear in the court as a defendant. When Zaid bin Thabit ﷺ, who was the Qazi (Chief Judge), stood up as a mark of respect for the Caliph, Umar ﷺ expressed his displeasure and said:

"This action of yours amounts to partiality. It is against the golden principles of democracy and equality."

People were free to complain against their officers. Impartial enquiries were held and if any officer was found guilty, he was suspended and punished. All the governors were required to assemble in Makkah on the occasion of the *Hajj*, and there any person could complain against any officer. Umar ﷺ exhorted all concerned to realise that the officers were not meant to rule; they were there to serve the people, and build up a welfare state.

Uthman bin Affan ﷺ

Under the caliphate of Uthman ﷺ, the people became economically more prosperous and on the political side, they came to enjoy a larger degree of freedom.

The liberal policies adopted by Uthman ﷺ allowed the mischievous and anti-Muslim elements to plot against the Islamic state.

Despite giving liberty and freedom, the Caliph kept himself fully aware of the state of affairs. Every complaint against a governor or any other official was reviewed with full attention and prompt action was taken against the defaulters without any consideration of his status.



As a caliph, Uthman رضي الله عنه was very particular about providing all basic amenities to his people. Considering the scarcity of water in Arabia, he had new wells dug, and improved the condition of the existing fountains. As agriculture, business and trade progressed, he set up new markets and business centres.

The greatest service that Uthman رضي الله عنه rendered as a leader, was giving the Islamic world, a single uniform edition of the Qur'an. As a result of this, the last book of Allah سبحانه remains immune from all sorts of additions, alterations and innovations.

Ali bin Abi Talib رضي الله عنه

Ali رضي الله عنه was a great representative of the ultra-democratic spirit of Islam. Whenever he appeared before the *Qazi*, he did not allow him to pay undue respect to him and asked him to treat him as a common man. Once during his caliphate, Ali رضي الله عنه lost his armour. Later, he saw a Jew selling it in the market. He did not demand the armour back but took the case to the court. To support his case, he brought his son, Hassan رضي الله عنه as a witness in the court. The judge rejected the complaint as he did not consider the evidence of any such relative as reliable.



When Ali رضي الله عنه appointed a person to a high office, with a letter of appointment, he also issued a memorandum of instructions, setting out the guidelines to be followed for the purpose of administration. Some of these instructions, which are on record, are very much modern in character, and show the insight of Ali رضي الله عنه as an administrator.

During the five years of his caliphate, the conspirators and apostates constantly created problems for the Muslims. Hence, the whole period of Ali's رضي الله عنه reign passed in encountering their wicked plans and conspiracies. Had he lived longer, he would have purged the Islamic society from the mischief makers.

When Ayesha رضي الله عنها heard about his martyrdom, she remarked:

*"Now, nobody will check the people from doing wrong after him. The Arabs will do whatever they want."**

* It does not mean that the Companions رضي الله عنهم had given up teaching of good and truth. Ayesha رضي الله عنها meant that the Companions used to advise the people, whereas Ali رضي الله عنه would order them to do good and stay away from evil.

The Importance of the Ruling Period of the Rightly-Guided Caliphs as Models for the Governments of Today

The Four Caliphs as Political Thinkers

In the speeches of the Rightly-Guided Caliphs, we come across many passages which project their political thoughts in the context of Islam. It is surprising that such thoughts expressed fourteen hundred years ago still have an air of modernity about them. One marvels at their profundity.

All the four Caliphs  believed that the caliph is the agent of the community, charged with the responsibility to administer its affairs in accordance with the injunctions of Islam. The caliph should strive to follow in the footsteps of the Holy Prophet . He should be a pious and staunch Muslim who should follow the *Shariah* himself and should enforce it upon others. He should have full knowledge of the Qur'an and *Sunnah*. He should not be covetous or ambitious. Moreover, the people should have easy access to him and he should win their confidence. He should regard governance as a trial, and should take steps to ensure that when weighed in the balance, in the Hereafter, he is not found guilty.

State and Government

The period of the Rightly-Guided Caliphs  was the most glorious chapter in the history of Islam which has numerous lessons and guidelines for the later generations to follow. To them, the state was a "Community in action". They defined the government as an instrument of the state, charged with the responsibility of fulfilling the purposes of the state. They conceived the Islamic *Ummah* as "an organic entity", possessing moral and spiritual qualities, and believed that an individual cannot lead his life in isolation and has to live as a part of the *Ummah*, safeguarding the *Huqooq-ul-Abad* (duties of individuals towards his fellow men). This can be done by developing a sense of group solidarity and loyalty, and by each person striving to live in harmony with his fellowmen without encroaching upon or usurping the rights of others. They held that mankind, with all its faults and vices, would survive by a corporate sense of responsibility. As such, a good government should not be merely regulative, it should be reformative as well in its character and application.

The People

The four Caliphs  did not consider themselves superior to the common man. Everyone was free to express his ideas and opinions and the people were even free to criticise the Caliph  as they believed that the government worked for the welfare of the people and should keep them satisfied. The Caliphs  were particular that the minorities should be

well-cared for and their rights should be safeguarded. They should have freedom of worship, and should enjoy autonomy in the administration of their own affairs. They held that it was the obligation of the state to look after the destitute and the distressed and attached particular importance to the care of the widows and orphans.

Functionaries of the State

They held that only such persons should be appointed as functionaries of the state who spoke the truth, however unpalatable it might be. They should fear Allah  and be scrupulously honest. They should not oppress the people. They should be paid reasonable remuneration so that they were not beguiled into monetary temptations. There should be a good system of espionage to watch the working of the functionaries of the state at various levels. Blood-relations and friendship must bow down before the Islamic rules of merit, cooperation and sacrifice and pure Islamic colour should be the dominating factor amongst the Muslims.

Foreign Policy

The four Caliphs  held that in the matter of foreign policy, steps should be taken to ensure and maintain peace both within and outside the state. The government should however, remain alert and be prepared to meet any emergency. If war is resorted to, it should be only in the cause of Allah  and for the vindication of truth. They held that in case of war, proper Islamic guidelines such as, 'not to kill civilians and not to torture war prisoners', should be upheld. Bloodshed of innocent people was to be avoided as far as possible. The terms of all treaties should be observed at all costs.

Moreover, if any province within the Islamic state was attacked by non-Muslims, then that meant a war declaration was raised against the whole Islamic empire. Hence, even if a single Muslim was killed by a non-Muslim, the whole Islamic empire should be ready for war in order to avenge the loss of life of that citizen.

The Rightly-Guided Caliphs as Examples for Muslim Communities in their Relations with Other States

The Caliphs  were extremely just and lenient in their dealings with other tribes and worked for the welfare of the conquered states. Abu Bakr  and Umar  formulated social welfare laws for the Muslims as well as non-Muslims. In their treaties, it was mentioned that the non-Muslims were free to practise their religion and were ensured protection of their life, property and honour. The non-Muslims living within the Muslim state, who were called *Zimmis*, had to pay *Jizya* in lieu of military services and protection.

The Caliphs  never imposed extra burdens on them or levied unfair taxes. Poor and needy *Zimmis* were exempted from paying *Jizya*. Umar  allowed them to follow their own religious laws.

The Muslims were so particular in fulfilling their duties towards them that they returned the *Jizya* in case they were not able to provide them protection. Once during the caliphate of Umar , when the Muslim army had to retreat from the north Syrian towns, before the arrival of the Byzantine army, they returned the *Jizya* to the inhabitants as they could no longer provide them any security of life and property. During the caliphate of Abu Bakr , when Khalid bin Waleed  conquered Heerah, he allowed the non-Muslims to build their own places of worship.

The Rightly Guided Caliphs  made sure that the Muslim state was protected from external threats. They instructed the Muslim army to follow a certain code of conduct of war. Before fighting, the enemy was given the following options:

1. To accept Islam
2. To pay *Jizya*
3. To fight

The Rightly-Guided Caliphs  strictly followed and implemented the rules and policies set by the Prophet  in their dealings with other states. They worked on the principles of establishment of friendship, peace, mutual respect, justice and equality.

The Articles of Faith, Jihad and the Pillars of Islam

Topics

The Articles of Faith	1. Belief in the Oneness of Allah ﷻ 2. Belief in the Angels 3. Belief in the Divine Books 4. Belief in the Prophets ﷺ 5. Belief in Resurrection and the Day of Judgement 6. Belief in the Predestination and Decree
Jihad	<i>Jihad</i> and its ranges (physical, mental and spiritual).
The Pillars of Islam	1. <i>Shahadah</i> (Declaration of Faith) 2. <i>Salah</i> (Prayer) 3. <i>Sawm</i> (Fasting) 4. <i>Zakat</i> (Poor Due) 5. <i>Hajj</i> (Pilgrimage)



Objectives

Students will learn about:

1. The Articles of Faith:
 - a) *Tawheed* (The Oneness of Allah ﷻ) and what the Muslims believe about Him.
 - b) *Malaika* (Angels), their nature and duties.
 - c) *Kutub* (Revealed Books), their content and purpose.
 - d) *Rusul* (Prophets ﷺ), their noble character and functions.
 - e) *Akhira* (the Last Day), its main events and the significance of Resurrection.
 - f) *Al-Qada wa Al-Qadar* (Predestination and Decree), its meaning and significance.
2. *Jihad* and its ranges (physical, mental and spiritual).
3. The main Pillars of Islam:
 - a) *Shahadah* (Declaration of Faith), its significance and effect on a Muslim's life.
 - b) *Salah* (Prayer), its significance, preparations and performances; types of prayers and the importance of congregational prayers on Fridays and other occasions.
 - c) *Sawm* (Fasting), its significance, observance; people who are exempted and its importance in communal life.
 - d) *Zakat* (Poor due), its significance, categories, recipients and importance in communal life.
 - e) *Hajj* (Pilgrimage), its significance, the main rituals involved and importance in communal life.

The Articles of Faith

The articles of faith or the fundamental beliefs are the basis of Islam. A Muslim has to have a firm faith in them. These six fundamental articles of faith are:

1. Belief in the Oneness of Allah ﷻ (Tawheed).
2. Belief in the Angels (Malaika).
3. Belief in the Revealed Books (Kutub).
4. Belief in the Prophets ﷺ (Rusul).
5. Belief in Resurrection and the Last Day (Akhira).
6. Belief in the Predestination and Decree of Allah ﷻ (Al-Qada wa Al-Qadar).



The Holy Qur'an states:

"O you who believe! Believe in Allah and His messenger and the scripture which He has sent to His messenger and the scripture which He sent to those before (him). Anyone who denies Allah, His angels, His books, His messengers and the Day of Judgement has gone far, far astray," (Surah-Al-Nisa, Verse: 16)

The message of Islam which was spread by the Prophet ﷺ was based on these beliefs which are mentioned in *Iman-e-Mufasssal* (The Detailed Declaration of Faith):

أَمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ
وَالْقَدْرِ خَيْرِهِ وَشَرِّهِ مِنْ اللَّهِ تَعَالَى وَالْبَعْثِ بَعْدَ الْمَوْتِ ط

"I do believe in Allah ﷻ, in His angels, in His (revealed) books, in His apostles, and in the Last Day (the Judgement), and in the determination of good and bad resting in the hands of Allah ﷻ, the Most Exalted, and in the Resurrection, or life after death."

Significance of Faith (Iman)

All the articles of faith are in reality, principles of action. Allah ﷻ is the one Who possesses all the perfect attributes and when a human being is required to believe in Allah ﷻ, he is actually required to believe that Allah ﷻ is the only possessor of the highest moral attributes. Thus he must set by himself the highest and purest ideals which his heart can conceive, and make his conduct conform to those ideals. Belief in the Angels means that the believer should follow the good impulses which are inherent in him and should be careful of his thoughts and actions, believing that he is being constantly watched and monitored by the angels. Belief in the Books of Allah ﷻ signifies that we should follow the direction contained in them for the development of our inner faculties. Belief in the Messengers ﷺ means that we are expected to mould ourselves and set our lives on their noble examples and serve humanity as they did. Belief in the Hereafter and the Last Day tells us that physical or material advancement is not the end or goal of life; its real purpose is an infinitely higher one, of which the Resurrection is but the beginning. All of this was confirmed and believed by all the 124,000 Prophets ﷺ and Messengers of Allah ﷻ. This proclamation of the Oneness of Allah ﷻ and His Divinity by such a great number of the best, noblest and purest of people makes it impossible to doubt these beliefs.

Moreover, Allah ﷻ, His angels and the knowledgeable people testify to this truth about His Divinity:

“There is no god but He: That is the witness of Allah, His angels, and those endued with knowledge, standing firm on justice. There is no god but He, the Exalted in Power, the Wise.” (Surah-Aal-e-Imran, Verse: 18)

1. Belief in the Oneness of Allah ﷻ

Tawheed in Islam means to believe in the Oneness of Allah ﷻ that He is the only God and Lord. There is no God except Him and no one has the right or is worthy to be worshipped except Him. All the attributes of Lordship and Divinity belong to Him and no one else. Therefore there is no God but Allah ﷻ. He is the All-Mighty, the All-Wise, Who deserves to be worshipped alone. Supplications should be made to Him alone as everything is done according to His will and no one decides any matter except Him. He is the Provider, the Controller, the All-Knowing, and the All-Hearing and nothing is beyond His capability. It has been reported by Ubay bin Ka’ab ؓ that:

“When the Makkans had asked the Holy Prophet ﷺ as to what he is calling them to, the Holy Prophet ﷺ replied. ‘I am calling you towards Allah ﷻ.’ Then they asked in a sarcastic manner, ‘Describe Allah ﷻ to us. Is He made of gold, silver, iron or wood?’ Hence, Surah-Al-Ikhlās was revealed.”

Surah-Al-Ikhlās describes the four merits of Allah’s ﷻ Lordship:

“Say: He is Allah, the One and Only. Allah, the Eternal, Absolute. He does not beget, nor is He begotten. And there is none like Him.” (Surah-Al-Ikhlās, Verses: 1-4)

Here, ‘Absolute’ means that Allah ﷻ is independent and does not need anyone. Rather everything needs Him. He is the Sovereign Who is second to none and to whom everyone turns for all their needs and affairs. Moreover, He has no children and is not anyone’s child. Hence, He has no family. Allah ﷻ has been forever and shall remain forever. There is no similarity or likeness to Him in anyway. It is stated in the Qur’an:

*“...There is nothing like Him; and He is the All-Hearer, the All-Seer.”
(Surah-Al-Shura, Verse: 11)*

According to Abu Hurairah رضي الله عنه, the Holy Prophet ﷺ said that Allah ﷻ said:

"The son of Adam has falsified Me when he should not do so. He has also maligned Me when he should not do so. He has falsified Me by saying that I cannot resurrect him whereas I created him the first time and creating him the second time is even easier. Man swears by Me saying that I have children whereas I am The One, The Independent. I have no children, neither am I anyone's child. There is none equal to Me."
(Mishkat-Al-Masabih)

Allah ﷻ is beyond our comprehension. To know about Him, His names and His perfect attributes, we must believe in what the Qur'an and *Sunnah* say about Him. Imam-Ash-Shafa'i رحمته الله says:

"I believe in Allah ﷻ, and in what has reached me from Allah ﷻ, as it was meant to be understood by Allah ﷻ. And I believe in the Messenger of Allah ﷺ, and in what to be understood by Allah ﷻ. And I believe in the Messenger of Allah ﷺ, and in what has reached me from the Messenger of Allah ﷺ, as it was meant to be understood by the Messenger of Allah ﷺ."

Thus a Muslim believes in Allah ﷻ as the Most High, the Most Supreme. He believes in His existence and that it is Allah ﷻ, Who has created the heavens and the earth. He is the Lord and Sovereign of all that exists and He knows the seen and the unseen. Nothing is hidden from Him and none has the right to be worshipped except Him. Allah's ﷻ attributes are unique, perfect and singularly His. He is free of all defects and deficiencies. In the Qur'an, Allah ﷻ mentions some of His attributes and names:

"He is Allah, beside Whom (none has the right to be worshipped but He) the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful. He is Allah beside Whom (none has the right to be worshipped but He), the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allah! (High is He) above all that they associate as partners with Him. He is Allah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise."
(Surah-Al-Hashar, Verses: 22-24)

Muslims also believe that Allah ﷻ is Most Gracious and Most Merciful. His blessings can not be counted. There is not a single blessing or provision but it comes from Him. He is the only One who splits the grain and the date-stone and brings forth to life from the dead earth.

It is stated in the Qur'an:

"And no (moving) living creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposit (grave etc.). All is in a Clear Book (Lauh-e-Mahfuz - the Book of Decrees with Allah)." (Surah-Al-Hood, Verse: 6)

He is the only Creator and is the Most High and does not dwell in any of His creation. His attributes are His, exclusively, and He can not be compared to anyone. It is not correct to choose our own sayings and opinions regarding Allah ﷻ, over those mentioned in the Qur'an and *Sunnah*.

Everything will taste death but Allah ﷻ is the Ever-Living, Ever-Lasting He is the Master of the Day of Judgement and His decision will be final. No one can intercede for anyone except by His permission. To Him belongs the final decision and the final return of His creation.

The Far-reaching Effects of Tawheed

Tawheed enables human beings to establish a direct link between them and Allah ﷻ. By believing in one God (Allah ﷻ), a human being is saved from worshipping many false gods.

- Belief in *Tawheed* makes a human being humble and modest instead of being proud and arrogant. It is because belief in one Great Allah ﷻ implies that the believer is His humble servant and that only modesty befits him.
- Submission to one Allah ﷻ results in individual freedom and dignity.
- Belief in one Allah ﷻ gives the believer confidence, for he trusts in Allah ﷻ and believes that nothing can happen unless Allah ﷻ wills it.
- He never bows his head in homage to any of Allah's ﷻ creations nor does he stretch out his hand before anyone else.
- He is not overawed by anyone's position, wealth or status.

Do you know

One sin that will not be forgiven in this world and the Hereafter is 'Shirk'; which means, to associate partners with Him.

"Verily, Allah forgives not that a partner should be ascribed with Him, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin."
(Surah-Al-Nisa, Verse: 48)

- The pride of worth, wealth and power can have no room in his heart. It creates an attitude of peace and contentment, purges the mind of jealousy, envy and greed and keeps away the temptations of resorting to unfair means of achieving success.

Thus belief in *Tawheed* brings about a unique blend of submission to Allah ﷻ and human dignity.

2. Belief in the Angels

Belief in the angels is one of the articles of faith. Regarding this, Allah ﷻ says in the Qur'an:

"... Al-Birr is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets..." (Surah-Al-Baqarah, Verse: 177)

Angels are amongst the most honourable and dignified creations of Allah ﷻ. They were created from light and are thus, not visible to ordinary people. The Holy Prophet ﷺ said:

"The angels were created from light, the jinn were created from smokeless fire, and Adam was created from that which has been described to you."
(Sahih Muslim)*

The angels have been created with wings and are able to travel faster than the speed of light. The Qur'an states:

*"Praise be to Allah, Who created (out of nothing) the heavens and the earth, Who made the angels, messengers with wings, - two, or three, or four (pairs): He adds to creation as He pleases: for Allah has power over all things."
(Surah-Al-Fatir, Verse: 1)*

Unlike human beings and jinns, angels are not endowed with freewill. They are absolutely obedient to Allah's ﷻ commands and follow them without any hesitation. When Allah ﷻ commanded the angels to bow down before Adam ﷺ, they all prostrated:

"And (remember) when We said to the angels: 'Prostrate yourselves before Adam.' And they prostrated..." (Surah-Al-Baqarah, Verse: 34)

*Jinns are creatures who eat. Among them are both genders. Among them are the believers and disbelievers of Islam.

The angels are believed to strengthen the faith of the believers, seek forgiveness for them and help them in hours of test. They were sent in the battles of Badr, Ahzaab and Hunain to support the Muslims when they were attacked by the Makkans and their supporting tribes. It is stated in a Hadith:

“Jibraeel (عليه السلام) came to the Holy Prophet (ﷺ) and asked him that how did he rate the people who were present at Badr. The Prophet (ﷺ) said, ‘They are the best of the Muslims (or something similar).’ Then Jibraeel (عليه السلام) said, ‘So it is with the angels who were present at Badr.’” (Sahih Bukhari)

They have the ability to take on different forms. At times, Jibraeel (عليه السلام) came in the form of a Companion, Dhaya Kalbi (رضي الله عنه), and instructed the Holy Prophet (ﷺ) regarding different matters.

Although the angels have been given great powers by Allah (ﷻ), they do not have any share in Allah’s (ﷻ) divinity and neither are they authorised to intercede with Allah (ﷻ) for anyone. Rather they are the slaves and creation of Allah (ﷻ) who obey him without any slackening of their duties. Thus, to worship them or to ask their help is to associate partners with Allah (ﷻ), which is *Shirk*.

There are innumerable angels, and only Allah (ﷻ) knows their exact number. A few names have been mentioned to us in the Qur’an and *Sunnah*.

Amongst the angels that are known to us with reference to the Qur’an, are:

1. Jibraeel (عليه السلام)
2. Mikaeel (عليه السلام)
3. Israfeel (عليه السلام)
4. Izraeel (عليه السلام)
5. Rizwan (عليه السلام)
6. Malik (عليه السلام)
7. Kiraman Katibeen (عليهم السلام) (The Respected Recorders)
8. Munkar (عليه السلام) and Naakeer (عليه السلام)

Do you know ?

Iblis was not an angel, because angels never disobey Allah (ﷻ). Rather he disobeyed Allah (ﷻ) and Allah (ﷻ) mentioned him among the jinns: “...except Iblis who was from the Jinns, who transgressed the command of his Lord.” (Surah-Al-Kahf, Verse: 50)

1. Jibraeel (عليه السلام)

He is one of the archangels who was entrusted with conveying the revelations from Allah (ﷻ) to His Messengers (عليهم السلام). He is a noble and trustworthy being who is obeyed in the heavens. He is also known as *Ruh-ul-Ameen*. The Qur’an also refers to Jibraeel (عليه السلام) as the “Messenger” because he was sent to the Holy Prophets (عليهم السلام) with Allah’s (ﷻ) commandments and revelations. He was also sent to Maryam (عليها السلام) to tell her about the

miraculous birth of Isa عليه السلام. He brought the first revelation of the Qur'an to the Prophet ﷺ in the cave of Hira. He would often come to the Prophet ﷺ and guide him regarding different matters. Even now, in the month of Ramadan, Jibraeel عليه السلام descends with a host of angels, on *Laila-tul-Qadr* (the Night of Power), to spread peace and blessings upon the believers. He is so much revered by Allah ﷻ that the Qur'an mentions his status in the following verse:

*"Whoever is an enemy to Allah and His angels and messengers, to Jibraeel and Mikaeel, Lo! Allah is an enemy to those who reject Faith."
(Surah-Al-Fatah, Verse: 98)*

2. Mikaeel عليه السلام

He is entrusted with the charge of rain, food and dispensing the clouds whenever Allah ﷻ commands him to do so. He possesses a noble position and honour. He has helpers who do everything that he orders them to, by the command of His Lord. They make the winds and clouds move as Allah ﷻ wishes.

3. Israfeel عليه السلام

He is among the main angels and is entrusted with the duty of blowing the trumpet. He will blow the trumpet on the Day of Judgement, the sound of which will destroy and kill everything. When he will blow it for the second time, with the order of Allah ﷻ, everyone will come back to life again.

4. Izraeel عليه السلام (Malak-ul-Maut)

Muslims believe that Izraeel عليه السلام is also one of the archangels. His duty is to take out the soul of every person and return it to Allah ﷻ. However, the Qur'an makes it clear that only Allah ﷻ knows when and where each person will be taken by death, thus making it clear that Izraeel عليه السلام has no power of his own. Only Allah ﷻ gives him the authority to take out the soul. Allah ﷻ says in the Qur'an:

"Say, the angel of death, who is set over you, will take your souls. Then you shall be brought to your Lord." (Surah-Al-Sajdah, Verse: 11)

5. Rizwan عليه السلام

He is the keeper of Paradise.

6. Malik عليه السلام

He is the keeper of Hell.

7. Kiraman Katibeen (The Respected Recorders)

The two angels, Raqeeb and Ateed, who record every human being's words and deeds are called *Kiraman Katibeen* or the 'Respected Recorders'. They record all his deeds up to the moment of his death. This record will be presented to him on the Day of Judgement. The Qur'an says:

"But verily, over you (are appointed angels) to protect you - kind and honourable, writing down (your deeds)." (Surah-Al-Infitar, Verses: 10-11)

8. Munkar and Nakeer

They question a person in the grave after his death, about his belief in Allah and His last Messenger.

Virtues of Belief in Angels

- A person who believes in angels feels grateful to Allah for the blessing that He has made this creation, and commanded it to serve us, protect us and seek forgiveness for us.
- The belief that the angels are recording our deeds, makes us careful regarding all our thoughts, words and actions.
- The fact that Allah made the angels prostrate before Adam, elevates our status as human beings and makes us feel responsible towards all our duties.
- The fact that Allah sends Jibraeel and the other angels down on every Night of Power (*Laila-tul-Qadr*), strengthens our bond with our Creator.

3. Belief in the Divine Books

Belief in the Divine books of Allah is one of the fundamental beliefs of Islam. Allah sent His guidance for mankind through His Prophets who were guided through these Divine Books. All these Divine scriptures carried the same message, i.e., about the Oneness of Allah, His Lordship over everything and that people must serve Him alone.

"...There is no god but He, the Creator of all things; then worship Him and He has power to dispose off all affairs." (Surah-Al-An'aam, Verse: 102)

Among the Divine scriptures that are known to us, are the following:

1. The **Sahifah** (Scrolls), revealed to Prophet Ibrahim عليه السلام.
2. The **Taurat** (Torah) revealed to Prophet Musa عليه السلام.
3. The **Zaboor** (Psalms), revealed to Prophet Dawood عليه السلام.
4. The **Injeel** (Bible), revealed to Prophet Isa عليه السلام.
5. The **Qur'an**, revealed to Prophet Muhammad ﷺ.

Among all the Divine scriptures, the Qur'an is supreme in the sense that it is the final revelation and its teachings are meant to guide and serve the whole humankind, for all times. Therefore, a true believer besides believing in the Qur'an also affirms and believes in all the earlier Divine Books. The Qur'an confirms all these earlier scriptures in these words:

"Say O Muslims! We believe in Allah and that which has been sent down to us and that which has been sent down to Ibrahim (Abraham), Ismaeel, Ishaq, Yaqub, and to Al-Asbat [the twelve sons of Yaqub], and that which has been given to Musa and Isa, and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islam)."
(Surah-Al-Baqarah, Verse: 136)

It is also a Muslim belief that the pre-Qur'anic scriptures contained certain prophecies related to the Last Prophet ﷺ. Hence, in the following verse, the Qur'an states that the Taurat and the Injeel have mentioned the coming of the Holy Prophet Muhammad ﷺ:

"Those who follow the messenger, the Prophet who can neither read nor write, whom they will find described in the Torah and the Injeel with them. He will enjoin on them that which is right and forbid them that which is wrong. He will make lawful for them all good things and prohibit for them only the foul and he will relieve them of their burden and the fetters that they used to wear. Then those who believe in him, and honour him, and help him, and follow the light which is sent down with him: they are the successful." (Surah-Al-A'raaf, Verse: 157)

Although the Muslims believe in all the Divine scriptures that were sent to the Prophets, only those parts of them are accepted which are mentioned in the Qur'an and the Ahadith. As for the remaining parts of these books that are present and claimed today in the form of Torah and Injeel, they are not accepted with conviction since it is evident that they are not in their original form. Since the time of their inception, proper care was not

taken of the pre-Qur'anic scriptures. Many people altered, deleted and added their own words. Thus, the major difference between the Qur'an and the previous Divine Books is that the former exists in its original form, whereas the previous scriptures are no longer truly authentic.

One of the reasons that the previous Divine scriptures were not preserved was because Allah ﷻ did not promise to preserve them. Another reason was that these scriptures were not meant to be universal. Unlike the Qur'an, they were sent for the people for a certain period of time and were not meant to last for all ages. As for the Qur'an, Allah ﷻ has taken upon Himself, the responsibility for its preservation:

"We have, without doubt, sent down the Message; and We will surely guard it (from corruption)." (Surah-Al-Hijr, Verse: 9)

The Qur'an is the last and final revelation for mankind. It has been preserved from its beginning and not a single dot or letter has been changed since the time of the Holy Prophet ﷺ up till now. It is bound to remain immune to any such corruption. In it are mentioned stories of the people of the past, warnings for the disbelievers and glad tidings for the believers. It mentions about the Lordship of Allah ﷻ, His attributes, and the dependence of the whole creation on Him. There are verses in the Qur'an dealing with justice, interaction among people, death, Hereafter, Day of Judgement, Paradise, Hellfire, Prophets ﷺ, angels ﷺ and many other things.

Furthermore, this Book is meant to be used as the primary source of Islamic law. Therefore, its laws are to be implemented and any other law, that contradicts the laws of the Qur'an, can not be accepted in a Muslim state.

Along with its unmatched eloquence, the Qur'an reflects on nature and talks about the universe, earth, animals and the sea. There are countless miracles in the Qur'an which have astonished people from different backgrounds and cultures for centuries, and has made many people accept Islam.



A Muslim boy reciting the Qur'an.

Unlike the other previous Divine Books, it has not been altered and hence it does not contain a single discrepancy. Moreover, the prophecies mentioned in it have all been fulfilled.

Therefore, the Qur'an is not a book that is to be recited only. Rather it is the Book which contains a complete code of life. It mentions what is pleasing to Allah ﷻ and what is displeasing to Him. With the passage of time many ideologies have come forth, however, the Qur'an remains shining like a bright star guiding the seekers towards *Sirat-e-Mustaqeem*, the Right Path.

Do you know ?

In the Book of "Song of Solomon" (which is a part of the Bible) chapter 5 verse 16, it is mentioned in Hebrew: "Hikko Mamittakim we kullo Muhammadim Zehdoodeh wa Zehraee Bayna Jerusalem." It means: "His mouth is most sweet: yea, he is the praised one (Muhammadim)..."

Virtues of Belief in the Divine Books

- Belief in the Divine Books makes a believer feel grateful to Allah ﷻ for the guidance He has sent for His creations.
- Belief in all the Divine scriptures makes a person realise that all the Prophets ﷺ brought the same message that there is no god except Allah ﷻ, so people must worship Allah ﷻ alone and turn away from vices.
- Belief in the Qur'an being the eternal source of guidance, helps the believers to be progressive, and to define new laws confidently, in the light of the Qur'an.

4.

Belief in the Prophets ﷺ

From the beginning of the history of mankind, human beings have received from time to time, commandments from Allah ﷻ to guide them and protect them from sins and to direct their worldly and religious affairs. The Muslim belief is that this communication has been done through his Prophets ﷺ and Messengers ﷺ who were all human beings, chosen by Allah ﷻ and had the honour of conveying Allah's ﷻ message to their people.

Since Allah ﷻ is the Benefactor and Giver of blessings to His creations, it is mandatory that the people should give proper thanks to Him. However, since they were unaware of how to show this appreciation and give proper thanks to Allah ﷻ, He sent Prophets ﷺ to show them the correct way.

Hence, it is obligatory and essential to have faith in all the Prophets ﷺ whether or not they are mentioned in the Qur'an, as Allah ﷻ says:

"And, indeed We have sent Messengers before you (O Muhammad ﷺ); of some of them We have related to you their story and of some We have not related to you their story, and it was not given to any Messenger that he should bring a sign except by the leave of Allah. So, when comes the commandment of Allah, the matter will be decided with truth, and the followers of falsehood will then be lost." (Surah-Al-Momin, Verse: 78)

To every nation, Allah ﷻ sent a Prophet or Messenger from amongst them, who called them to worship Allah ﷻ alone and to reject everything that was being worshipped instead of Him.

They were the pure and chaste servants of Allah ﷻ who were sent for the guidance of all people so that they could be saved from deviation and brought onto the Straight Path. They would proclaim the glad tidings of Paradise to those who would accept their message and warned of the impending punishment of Hellfire for those who would refuse to accept it, and turn away from the truth. The basic message of all the Prophets ﷺ was the same i.e.:

"There is no god but Allah ﷻ."

It is mentioned in the Qur'an:

"And We sent no messenger before you but We inspired him, (saying): There is no god save Me (Allah ﷻ), so worship Me." (Surah-Al-Anbiya, Verse: 25)

They would convey His commands, and give their people glad tidings of the delights that Allah ﷻ promised them if they would obey His commands. They would tell the people the stories of the past nations and the punishments that befell those who disobeyed the commands of their Creator.

All the Prophets ﷺ were human beings. They had parents, relatives, wives and children. They ate and drank, slept and died. However, they were not like the rank and file of ordinary humans beings. Rather, they were men of extremely high moral, spiritual and intellectual standards. Also, they were supported with clear signs and miracles from Allah ﷻ so that they were distinguished from the false prophets, soothsayers and sorcerers and that their claim was proved truthful.

The Muslims believe that all the Prophets ﷺ were sinless and pure and their hearts were completely free from evil temptations and satanic desires. They were absolutely

trustworthy servants of Allah ﷻ who would not alter the Message* of Allah ﷻ to the slightest degree. Hence they were infallible in their conveying the Message of Allah ﷻ.

Although it was their duty to convey the message of truth, the Prophets ﷺ were not responsible for people's reactions to it, after they had made it clear to them. Guidance can only be given by Allah ﷻ. Hence the Prophets ﷺ did not have such powers, and could not therefore, persuade many of those whom they cared for. For example, neither Nuh ﷺ could force his own son to accept the Message of Allah ﷻ, nor Lut ﷺ could guide his wife. Similarly, the Prophet ﷺ could not convince his uncle, Abu Talib to accept Islam although he supported him throughout his mission in Makkah.

When Abu Zarr ﷺ had asked the Prophet ﷺ about the number of Prophets ﷺ and Messengers ﷺ he replied:

"One hundred and twenty four thousand (of Prophets ﷺ), among them three hundred and thirteen are Messengers." (Sahih Ibn-e-Hibban)

Do you know

Every Messenger is a Prophet but not every Prophet is a Messenger. A Nabi (Prophet ﷺ) is one upon whom Wahi* was revealed and he was engaged in guiding and inviting the creation towards Allah ﷻ, regardless of whether he was bestowed with a Divine Scripture or not. Rusul (Messengers ﷺ) were those Prophets who were bestowed with a new Shariah (Law) or the Divine scripture.

The Qur'anic and biblical names of the Prophets ﷺ:

- | | |
|------------------------|--------------------------------|
| 1. Adam ﷺ (Adam) | 14. Musa ﷺ (Moses) |
| 2. Idrees ﷺ (Enoch) | 15. Haroon ﷺ (Aaron) |
| 3. Nuh ﷺ (Noah) | 16. Dhul-kifl ﷺ (Ezekiel) |
| 4. Saleh ﷺ (Salih) | 17. Dawood ﷺ (David) |
| 5. Hud ﷺ (Hud) | 18. Sulaiman ﷺ (Solomon) |
| 6. Ibrahim ﷺ (Abraham) | 19. Ilyas ﷺ (Elijah) |
| 7. Lut ﷺ (Lot) | 20. Al-Yasa ﷺ (Elisha) |
| 8. Ismaeel ﷺ (Ishmael) | 21. Yunus ﷺ (Jonah) |
| 9. Ishaq ﷺ (Isaac) | 22. Zakariya ﷺ (Zachariah) |
| 10. Yaqoob ﷺ (Jacob) | 23. Yahya ﷺ (John the Baptist) |
| 11. Yousuf ﷺ (Joseph) | 24. Isa ﷺ (Jesus) |
| 12. Ayub ﷺ (Job) | 25. Daniyal ﷺ (Daniel) |
| 13. Shoaib ﷺ (Jethro) | 26. Muhammad ﷺ |

* Revelation from Allah ﷻ.

The first among the Prophets ﷺ was Adam ﷺ and the first among the Messengers ﷺ was Nuh ﷺ. The Qur'an mentions many stories about the previous Prophets ﷺ. For example, it mentions the story of Nuh's ﷺ people disbelieving and refuting him. Hence, Allah ﷻ punished them by destroying them through the flood. Another historical event that the Qur'an mentions is regarding the raising of Isa ﷺ to the Heavens:

"And because of their saying (in boast), 'We killed Messiah 'Isa (Jesus ﷺ), son of Maryam (Mary ﷺ), the Prophet,' - but they killed him not, nor crucified him, but the resemblance of 'Isa (Jesus ﷺ) was put over another man (and they killed that man), and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not [i.e. 'Isa (Jesus ﷺ), son of Maryam (Mary ﷺ)]: But Allah raised him (Isa ﷺ) up (with his body and soul) unto Himself (and he is in the heavens). And Allah is Ever All-Powerful, All-Wise."
(Surah-Al-Nisa, Verses: 157-158)

Before the coming of Allah's ﷻ Last Messenger ﷺ, the message of the previous Prophets ﷺ was not universal. Rather, it is only Prophet Muhammad's ﷺ message which is universal and for all of mankind, for all times to come. In fact, he is *Rasuluth Thakalain*; which means, that he is the Prophet ﷺ of both mankind and the *jinn*s. It is because of this reason that Prophet Muhammad ﷺ is superior among all his fellow Prophets ﷺ. Regarding his virtues, Abu Hurairah ﷺ reported that the Holy Prophet ﷺ said:

"I will be the leader of the sons of Adam (ﷺ) on the Day of Resurrection, the first one for whom the grave is opened, the first one to intercede and the first one whose intercession will be accepted." (Sahih Muslim)

Furthermore, he was favoured in six ways over all the other Prophets. Abu Hurairah ﷺ narrated that the Holy Prophet ﷺ said:

"I have been favoured over the other Prophets (ﷺ) in six ways: I have been given the gift of concise speech; I have been supported with fear; booty has been made permissible for me; the earth has been made a means of purification and a place of prostration for me; I have been sent to all of mankind; and the (line of) Prophets (ﷺ) ends with me."
(Sahih Muslim)

As can be understood from his narration, there will be no other Prophet or Messenger after him. Regarding this article of faith, Allah ﷻ attests and bears witness as He says:

"Muhammad (ﷺ) is not the father of any man among you, but he is the Prophet (ﷺ) and the last (end) of the Prophets (ﷺ). And Allah is ever All-Aware of everything."
(Surah-Al-Ahzaab, Verse: 40)

Therefore anyone who believes in Muhammad ﷺ as the Messenger and Prophet of Allah ﷻ, but not as the last of the Prophets ﷺ and the last of the Messengers ﷺ, cannot claim to be a Muslim. It is obligatory to believe that he is the last Prophet ﷺ as well as the last Messenger ﷺ.

Virtues of Belief in the Prophets ﷺ

- Belief in the Prophets ﷺ makes a person feel grateful to Allah ﷻ, for the communication He has maintained with the human beings through their own fellow beings.
- It makes a believer responsible for all his worldly and religious affairs, since he has been rightly guided in every possible way.
- The noble life of every prophet and especially the life of the last Messenger of Allah ﷻ, i.e., Prophet Muhammad ﷺ is an excellent example for all mankind to follow, and emulate.
- The hardships and tests that all the Prophets ﷺ of Allah ﷻ went through in order to convey His Message, makes us realise the sacrifices they gave in order to guide the people.

Do you know

The Holy Prophet ﷺ said:
"The parable of myself and the other Prophets ﷺ is similar to that of a man who built a house and perfectly decorated it except a place of one brick. The people used to go round this house, wonder and say, 'If only this brick were put in!' Thus, I am that brick and I am the last of the Prophets ﷺ."

(Agreed)

5. Belief in Resurrection and the Day of Judgement

Belief in *Qayamat* (Doomsday) is one of the most important parts of the articles of faith. Muslims believe that *Qayamat* will come when Israfeel عليه السلام will blow the trumpet. At the first blast of the trumpet, the earth will be badly shaken, and all the buildings and mountains will be levelled. The sun will be darkened, the stars will fall and seas will overflow and then dry up. The sound of the trumpet will be so severe that everything on earth will perish. No one will remain alive. As to when shall the Doomsday come, the Muslims believe that no one knows about it except Allah ﷻ. He says in the Qur'an:

"They ask you about the Hour (Qayamat): 'When will be its appointed time?' Say: 'The knowledge thereof is with my Lord (alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden.' They ask you as if you have a good knowledge of it. Say: 'The knowledge thereof is with Allah (alone), but most of mankind know not.'"* (Surah-Al-A'raaf, Verse: 187)

* The Hour (al-Saa'ah) means the time of reckoning, and is either Saa'ah Sughrah (The Lesser Hour) which is a person's death; where upon his reckoning starts when he leaves this world and passes into the Hereafter, or Saa'ah Kubraa (The Greater Hour) when mankind will be resurrected from their graves to be judged and rewarded or punished accordingly.

However, some signs were revealed to the Prophet Muhammad ﷺ regarding the approaching of the *al-Saa'ah* (Hour). Among them are the (minor signs)* and the major signs**.

Al-Barzakh

Al-Barzakh is the phase between a person's death and his resurrection on the Day of Judgement. The Muslims believe that during this phase, while their bodies lie in the graves, the souls are placed in the office of good souls or bad souls, known as *Illiyeen* and *Sijjiyeen*. When a person enters his grave, he gets to know whether he is to be rewarded with Paradise or to be sentenced to Hell. The Muslim belief is that during this time, whoever died as a Muslim shall be in a blessed state. And those who died disbelieving in Allah ﷻ and His Messengers ﷺ, will be in torment. Bliss or punishment in the grave is real as the Qur'an and Ahadith speak of it in the following words:

Do you know ?

Death is just an important phase in our journey of life to live an eternal life after the Final Judgement.

"And if you could see when the angels take away the souls of those who disbelieve (at death), they smite their faces and their backs, (saying), 'Taste the punishment of the blazing Fire. This is because of that which your hands had forwarded.' And verily, Allah is not unjust to His slaves." (Surah-Al-Anfaal, Verses: 51-52)

The Holy Prophet ﷺ said:

"Upon the death of each one of you his seat will be shown to him by day and by night. If he is (to be one) of the people of the Fire, he will be of the people of the Fire. Then it will be said to him, 'This is your seat until Allah resurrects you on the Day of Judgement.'" (Sahih Bukhari)

Qur'anic Debate about the Reality of the Resurrection

In the Qur'an, we are constantly reminded about the resurrection in these words:

"Do they not think that they will be resurrected (for reckoning) On a Great Day? The Day when (all) mankind will stand before the Lord of the 'Alamin (mankind, jinn and all that exists)?" (Surah-Al-Mutaffifin, Verses: 4-6)

The debate in the Qur'an about the reality of another life after this life is intended to prove that it will happen. Without believing in this concept, our belief in Allah ﷻ will not be complete. Many of the polytheists of Makkah did not believe that it was possible that they would be resurrected after their death.

* Spread of ignorance, drinking of wine or alcohol, competition in the construction of tall buildings, and many others. The scholars have listed almost sixty signs, some of which will accompany the major signs, or will appear afterwards.

** Appearance of Mahdi and the antichrist, Dajjal, and the descent of Isa Ibn Maryam ﷺ from heavens.

They used to mock at this concept. The Qur'anic reply was that resurrection is possible because it is Allah ﷻ Who created humankind and *jinn*s in the first place, then why would it be impossible for Him to recreate them:

“And it is He Who originates the creation, then will repeat it (after it has been perished), and this is easier for Him. His is the highest description (i.e. none has the right to be worshipped but He, and there is nothing comparable unto Him) in the heavens and in the earth. And He is the All Mighty, the All Wise.”
(Surah-Ar-Room, Verse: 27)

The coming to life of the dead is a common natural phenomenon and we even see this in nature. For example, a land that was barren, becomes alive and full of greenery when the rain falls on it. Hence, to believe in the possibility of the resurrection of human beings, a wise man does not need to see a person coming to life; for it is enough to see the cycle of nature, as indicated in the Qur'an:

“And among His Signs (in this), that you see the earth barren, but when We send down water (rain) to it, it is stirred to life and growth (of vegetations). Verily, He Who gives it life, surely, (He) is able to give life to the dead (on the Day of Resurrection). Indeed! He is able to do all things.” (Surah-Al-Fussilat, Verse: 39)

Since Allah ﷻ is Just and Wise, therefore resurrection is desirable because then He will judge human beings according to their deeds. Those whose deeds are virtuous, shall be rewarded and those who were vicious in their acts, shall be punished. Moreover, if there were to be no future life, then the acts and deeds of this life would not be rewarded or punished and there would be no justice, and the sending of Prophets would have been of no purpose.

“And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as Reckoners.” (Surah-Al-Anbiya, Verse: 47)

Belief in the Hereafter

It is believed in Islam that this world is temporary and our final destination is the Hereafter. Though we have free will to do either good or bad but this is also a reality that on the Day of Judgement, we will be accountable for all our deeds. As highlighted in the Qur'an, Allah ﷻ will be the sole Judge on this day:

“Master of the Day of Judgement” (Surah-Al-Fatiha, Verse: 4)

Belief in the “Hereafter” and the “Final Hour” are one of the articles of Faith. The Final Hour will bring an end to this worldly life, and each and every creation of Allah ﷻ will taste death. Then the second life will commence. The term “Last Day” refers to events of the Hereafter when Allah ﷻ shall resurrect all the creatures and will call them to account. On this Day, everyone will be questioned regarding their actions and, whether a person will enter Heaven or Hell, will be determined by the records of deeds and the testimonials provided by that person’s body.



Hence, on this Day those who succeed shall enter Paradise and those who fail shall enter Hell. Regarding this, the Qur’an states:

“Race with one another in hastening towards forgiveness from your Lord (Allah ﷻ), and Paradise the width whereof is as the width of the heaven and the earth, prepared for those who believe in Allah and His Messengers.” (Surah-Al-Hadeed, Verse:21)

Those who believed in Allah ﷻ His Messenger and in the Last Day, shall be granted Paradise. Those who rejected Allah ﷻ and His Messenger, in this life, shall be admitted in Hell. Since that Day, as there shall be no end to time, each party of people will abide therein forever:

“Ibn Umar (رضي الله عنه) narrated that the Holy Prophet (ﷺ) said, ‘The people of Paradise will enter Paradise and the people of Hell will enter Hell,’ then a caller will stand between them and will say, ‘O people of Hell, there is no death; O people of Paradise, there is no death. It is eternal.’” (Agreed)

Heaven is described in the Qur’an as an eternal afterlife of peace and bliss, where the faithful and the righteous will be rewarded. They will reside in peace, in the heavenly “gardens beneath which rivers flow”. The Qur’an states:

*“And they will say: ‘Praise be to Allah who has removed from us (all) sorrow, for our Lord is indeed Oft-Forgiving, Appreciative; Who has settled us in the house of lasting residence out of His bounty. No toil, nor sense of weariness shall touch us therein.’”
(Surah-Al-Faatir, Verses: 34-35)*

The Arabic word, *Jannah*, means “garden”. The most significant description of heaven is that of a beautiful garden, filled with greenery, fruits and flowing water. The Qur’anic description of Heaven includes plentiful food and drink, without any feelings of satiation or intoxication. Every time they are fed with fruits therefrom, they will say:

“Why, this is what we were fed before,’ for they are given things in similitude...”
(Surah-Al-Baqarah, Verse: 25)

“Therein you shall have (all) that your inner-selves desire, and therein you shall have all for which you ask. An entertainment from Allah, the Oft-Forgiving, Most Merciful.”
(Surah Fussilat, Verses: 31-32)

Those who enter Heaven will be greeted by the angels with words of peace. In Heaven, one will have only positive emotions and experiences; there will be no hatred, anger or worry of any kind. The dwellers of Paradise will have every blessing that they would ask for and will enjoy all kinds of delights.

The greatest reward in Heaven will be that the believers will be able to actually see Allah ﷻ along with enjoying His mercy. This bounty is saved for those who believe in Allah ﷻ and strive to live in accordance with His guidance. According to a Hadith:

“When the inhabitants of Paradise enter Paradise, Allah will say to them, ‘Do you want Me to give you anything more?’ They will reply, ‘Have You not made our faces bright? Have You not brought us into Paradise and moved us from Hell?’ Allah will then remove the veil and they will feel that they have not been awarded anything dearer to them than looking at their Lord.” (Sahih Muslim)

It is believed in Islam that Hell is so deep that if a stone were to be thrown into, it would travel for seventy years to reach the bottom.

Its flames are pitch black and its temperature soars to such a degree that even the fiercest fire of this world is seventy times cooler than the fire of Hell. According to a Hadith, the lightest punishment in Hell would be the wearing of “Shoes of fire” which would cause one’s brain to boil.



A drunkard will be given blood, pus, sweat, filth, etc. to drink in hell. The harshest punishment for the dwellers of Hell would be that they will be burnt in it every day. Every time, after the skin and flesh is burnt, it would be restored so that they would continuously taste this punishment and bear the torture of burning in the fires of hell. The food of Hell is described in the Qur'an in the following words:

"The Zaqqum tree shall be the sinner's food like the dregs of oil. It will boil in the belly like the boiling of hot water..." (Surah-Ad-Dukhan, Verses: 43-45)

Virtues of Belief in Resurrection and the Day of Judgement

- Belief in resurrection and the Day of Judgement makes a believer live his life constantly under fear of Allah ﷻ.
- He exercises his freedom of choice carefully since he is aware of the fact that on the day of Judgement, he will be accountable for all his intentions, acts and decisions.
- Since his focus is on his final destination, the Hereafter, he makes it the object of his desires and moves in this world in a restricted manner, within the limits of Islam.
- The believer is inclined towards doing good deeds as he remembers that this world is a cultivating ground for the Hereafter.

6. Belief in the Predestination and Decree

Predestination (Al Qadar*)

Belief in *Al-Qada wa Al-Qadar* is also one of the pillars of *Iman*. *Qadar* is an Arabic word meaning 'fate' or 'predestination'. It is the concept of divine foreordainment. Islam teaches us that Allah ﷻ has decreed all that happens whether good or evil, obedience or disobedience, faith or infidelity, sickness or health, riches or poverty, life or death since inception. Destiny of every creation has been decided by Him and is already known to Allah ﷻ since He is *Qadir* (All Powerful) and *'Aleem* (All Knowing). Nothing good or bad is beyond His estimation or knowledge and He is aware of all occurrences without the restriction of time. A Muslim is also convinced that there is no power and no might except with Allah ﷻ and that He does what He wills. It is stated in the Qur'an:

"No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees before We bring it into existence." (Surah-Al-Hadid, Verse: 22)

* The original meaning of the word 'Qadar' is: "specified measure or amount whether of quantities or qualities."

Thus every Muslim must believe that Allah ﷻ has from eternity, predetermined and decreed everything; that nothing in existence occurs or takes places except that Allah ﷻ knows, and that it is due to His will. According to a Hadith of the Holy Prophet ﷺ:

“Verily the creation of each one of you is brought together in his mother’s womb for forty days and then (after 120 days) there is sent to him the angel who blows his soul into him and who is commanded with four matters: to write down, his Rizq (sustenance), his life span, his actions, and whether he will be happy or unhappy (i.e., whether or not he will enter Paradise). By the One, other than Whom there is no deity, verily one of you performs the actions of the people of Paradise until there is but an arm’s length between him and it, and that which has been written overtakes him, and so he acts with the actions of the people of the Hellfire and thus enters it; and verily one of you performs the actions of the people of the Hellfire, until there is but an arm’s length between him and it, and that which has been written overtakes him and so he acts with the actions of the people of Paradise and thus he enters it.”

(Sahih Bukhari, Sahih Muslim)

Since Allah’s ﷻ knowledge and power are perfect and absolute, He knows the outcome of all the events before their occurrences. Thus we should not say, “Were I to do such-and-such thing, such and such would have happened”; rather we should say, ‘This is the decree of Allah ﷻ and what He wishes, He does.’ The Qur’an states:

“Say: Nothing shall ever happen to us except what Allah has ordained for us. He is our Maula (Lord, Helper, and Protector). And in Allah let the believers put their trust.”

(Surah-Al-Tauba, Verse: 51)

This explains why the Muslims so easily say, ‘In sha’Allah’, meaning ‘if Allah ﷻ wills’. It is the reason why illness, accident, death, and good or bad fortune are said to be from Allah ﷻ. Thus, Muslims believe that all the disasters and calamities that happen on earth or happen to the individual or to his wealth and family etc., were known to Allah ﷻ before they happened, as He is ‘Aleem (the All Knowing), and has written them down in *Lauh-e-Mahfuz* (the Preserved Tablet). Allah ﷻ says in the Qur’an:



“Indeed, all things We created with predestination.” (Surah-Al-Qamar, Verse: 49)

The Holy Prophet ﷺ clarified this point to Ibn Abbas ؓ saying:

"...If the whole nation were to gather together to benefit you they would only benefit you with that which Allah had already written for you and if the whole nation were to gather to harm you they could only harm you with that which Allah had already written to harm you. The pen has been lifted and the ink has dried (a phrase meaning: everything has already been decreed or settled)." (Tirmizi)

Regarding His knowledge and wisdom, Allah ﷻ says in the Qur'an:

"And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in (or on) the earth and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record." (Surah-Al-An'aam, Verse: 59)

Belief in Al-Qadar is Based on Four Things

1. *Al-'Ilm* (Knowledge): that Allah ﷻ being 'Aleem 'The All knowing', knows what had been and, what will be. He also knows what His creation will do, by virtue of His eternal knowledge, including the choices they will make.
2. *Kitabat* (Writing): that Allah ﷻ has written every thing that exists including the destiny of all creatures in *Lauh-e-Mahfuz*, prior to their creation.
3. *Mashiyyat* (Will): that what Allah ﷻ wills, happens and what He does not will, does not happen. There is no movement in the heavens or on earth but happens by His will. This does not mean that He forces things to happen the way they happen in the area of a human being's voluntary actions. It means that He knows what they will choose, so He wrote it down and lets it happen.
4. *Al-Khalq* (Creation and formation): that Allah ﷻ is the Creator of all things, including the actions of His servants. They do their actions in a real sense, and Allah ﷻ, Who is their Creator and has made them responsible for their actions by giving them the freedom of choice, records each and everything they do. Though nothing is done without His will, it is not necessary that He is pleased with all the decisions people take and the deeds they perform. According to the Qur'an, certain people will go to Hell because they choose to do bad deeds, and even if Allah ﷻ had chosen to guide them to the truth, they themselves choose to reject the Faith:

"Had Allah known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would but have turned away with aversion (to the truth)." (Surah-Al-Anfaal, Verse: 23)

The Decree (Al Qada)

The Decree of Allah ﷻ that is written in *Lauh-e-Mahfuz* before the creation of the universe is never changed and encompasses everything that will be. According to the Muslim belief, a person's action is not caused because it is written in the Preserved Tablet, rather, it is written there because Allah ﷻ being 'Aleem (All-Knowing), already knows all occurrences without the restriction of time. Though an individual has the power to choose, it is evident from the Qur'an that no person has the power to benefit or harm himself or others, without permission granted by Allah ﷻ. All human beings have been granted free will as well as limitations. For example, no human being can have any control on his birth, his death, the disabilities he might have or the mishaps he experiences.



However, every person has been granted the freedom of choice for his thoughts and actions. When Allah ﷻ decrees for a human being to do a thing, He also gives him the choice and desire to either do it or reject it. In this way, each person becomes responsible for his own actions because he chooses to do a certain act out of his own free will. The records of our deeds are based on our intentions, decisions and efforts. When *Shaitan* (Satan) was ordered by Allah ﷻ to prostrate before Adam ﷺ he refused to do so, out of arrogance and his own free will. But later, he blamed Allah ﷻ by saying, "Because You have made me err!" This was a mistake in his belief in the Qadar (Decree) of Allah ﷻ. In the Qur'an it is stated:

"Whomsoever Allah guides, he is the one who follows the right way; and whomsoever He causes to err, these are the losers. Many are the Jinns and men we have made for Hell."
(Surah-Al-A'raaf, Verses: 178-179)

Thus one cannot claim to have complete faith in Islam if he does not believe in the Divine Will and Decree. Every human being must believe that he is held accountable for what Allah ﷻ has willed for him since every person has been granted the freedom of choice. In this regard, Allah ﷻ says in the Qur'an:

"...If some good befalls them, they say, 'This is from Allah'; but if evil befalls them, they say, 'This is from you.' (O Prophet)! Say: All things are from Allah. But what has come to these people that they fail to understand a single fact? Whatever good, (O man!) happens to you, is from Allah. But whatever evil happens to you is from your (own) soul. And we have sent you as a Messenger to (instruct) mankind. And enough is Allah for a witness." (Surah-Al-Nisa, Verses: 78-79)

According to the Muslim belief, Allah ﷻ decrees the fate of His creation gradually from the *Lauh-e-Mahfuz*. An example of how this happens is as follows:

It is possible that Allah ﷻ sends a daily/yearly decree dictating that a person will get a profit. However, due to that person's good deeds (for instance, fulfilling the ties of kinship [being good to your relatives and maintaining the relationship]), Allah ﷻ sends another decree, increasing that person's profit. The reversal of the two decrees is all within Allah's ﷻ knowledge and is recorded in the Preserved Tablet.

Another example of reversal of decree is evident from the story of Prophet Yunus عليه السلام. Initially, when his people did not pay any heed to his warnings, Allah ﷻ decreed punishment for them. On witnessing His impending wrath, the entire population of Ninevah gathered on a mountaintop and begged for His forgiveness. Allah ﷻ accepted their repentance and removed the wrath that was hanging ominously over their heads. Allah ﷻ says in the Qur'an:

"When they believed , We removed from them the punishment of disgrace in worldly life and gave them enjoyment for a time." (Surah Yunus, Verse: 98)

It is narrated by Ali عليه السلام:

"One day the Messenger of Allah (ﷺ) was sitting with a wooden stick in his hand with which he was scratching the ground. He raised his head and said: 'There is none of you, but has his place assigned either in the Fire or in Paradise.' The Companions inquired, 'O Allah's Messenger! Why should we carry on doing good deeds, shall we depend (upon Qadar) and give up work?' Muhammad (ﷺ) said: 'No, carry on doing good deeds, for everyone will find it easy (to do) such deeds that will lead him towards that for which he has been created.' Then he recited the verse (Surah-Al-Lail, Verses: 5-7): 'As for him who gives (in charity) and keeps his duty to Allah and fears Him, and believes in Al-Husna, We will make smooth for him the path of ease (goodness).'"
(Sahih Muslim, Sahih Bukhari)

A Person's Role in Qadar

There is no contradiction between Allah's ﷻ Will and Decree, and the free-will of a human being. A person's will is subject to the will of Allah ﷻ and nothing can take place in the creation that is not willed by Allah ﷻ.

"But you cannot will, unless Allah wills. Verily, Allah is Ever All-Knowing, All-Wise."
(Surah-An-Naazi'aat, Verse: 30)

A question may be posed that if whatever is decreed beforehand then why is a man considered a sinner? The answer lies in understanding the message of the Qur'an:

"And if your Lord had pleased, surely all those who are in the earth would have believed, all of them; will you then force men till they become believers? And it is not for a soul to believe except by Allah's permission; and He casts uncleanness on those who will not understand." (Surah Yunus, Verses: 99-100)

Thus we realise that only Allah ﷻ can guide a person to the way of life acceptable to Him but He does not compel anyone to follow that way. So it is the duty of a person to beg before Him for His guidance. The Qur'an says:

"...And your Lord says, 'Call upon Me; I will respond to you.' Indeed, those who disdain My worship will enter Hell (rendered) contemptible." (Surah-Al-Momin, Verse: 60)

Allah ﷻ decided to create the human being as a free agent (and having free will), but He knows before creating every man, how that person will use his free will. A person may object and say that if Allah ﷻ allows us to do evil, then He approves of it and likes it. However, this is not correct because to will something in the sense of allowing a person to do it, is one thing and to approve of his



action is another matter. It is not necessary that Allah ﷻ likes everything that He wills. For example, despite the fact that every human being has an inbuilt *Fitrah* (nature) that urges him to believe in the Straight Path as shown by Allah ﷻ, He has granted mankind a choice between belief and disbelief. Now if the person is adamant that he will not seek the guidance provided by the Prophets ﷺ and chooses to follow his own vain desires, Allah ﷻ will let him do what he opted for, but He surely does not approve of disbelief, as He says in the Qur'an:

"If you disbelieve, then verily, Allah is not in need of you, He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you." (Surah-Al-Zumar, Verse: 7)

Therefore, a believer must be extremely cautious regarding his choices and decisions, and should keep in mind that they must be in accordance with Allah's ﷻ pleasure. Along with it, he must have firm belief in predestination and decree since Allah ﷻ is the Creator of all things and nothing exists outside of His Will and Decree. Whatever He wills, happens, and whatever He does not will, does not happen. And He has recorded all that has happened and all that will happen since He is the Omnipotent and the Omniscient.

Virtues of Belief in Predestination and Decree

- A Muslim who believes in Predestination and Divine Decree will have his mind at ease when he knows for certain that what befell him could not have missed him and what missed him could not have reached him. It does not make him grieve about anything and he does not say things that reflect discontent like *"had I done such and such a thing then such and such would or would not have happened"*.
- He does not worry too much about the future because he believes that everything is already written. What he should worry about is his deeds and making the right choices. It gives him the will power and determination to go forward in the way of Allah ﷻ.
- A Muslim does not fear anybody because he knows that no one has the power to afflict harm on him without it being decreed by Allah ﷻ.
- It teaches the believer to be modest and humble because he knows that everything he does, is by the Will of Allah ﷻ. So if he succeeds, he knows that Allah ﷻ helped him in achieving it. This avoids pride and arrogance from creeping into his heart because he knows that Allah ﷻ can, at any time, afflict him with harm and deprive him of the bounties he boasts about.
- A Muslim takes precautions, does as much as he can and then depends upon Allah ﷻ because the Divine Decree does not stop him from taking precautions and utilising worldly means.

Jihad

What is Jihad?

Jihad is an Arabic word which means to “strive”. Other words derived from the root word, *Jhd* include “effort”, “labour” and “fatigue”. *Jihad* is not synonymous with the word, ‘war’ in the sense that ‘war’ is only one of the many aspects of the term. In Islam, it is a broad concept which means to struggle and make an effort to spread good and eliminate evil. It includes all efforts expended in the path of elevating ‘Allah’s ﷻ Word’ and overcoming the supremacy of disbelief and the disbelievers, whether it is done with a weapon, wealth, pen or tongue. It involves opposing injustice by peaceful means, the exertion of effort to improve the quality of life in society, as well as striving by military force on the battlefield in defence of the community or of people oppressed. Hence, the definition of *Jihad* is **“To struggle to the utmost of one’s ability and to make great efforts at striving to please Allah ﷻ, and to uphold His Word.”**

The Qur’an describes *Jihad* as a system of check and balance, a way that Allah ﷻ has set up to “check one set of people by means of another.” When one person or group transgress their limits and violate the rights of others, Muslims have the right and duty to “check” them and bring them back into line. There are several verses of the Qur’an that describe *Jihad* in this manner:

“And did not Allah check one set of people by means of another, the earth would indeed be full of mischief; but Allah is full of bounty to all the worlds.”
(*Surah-Al-Baqarah, Verse: 251*)

There is also *Jihad* of the soul, which means opposing evil inclinations within the self and striving to purify the soul to increase its faith, incline it towards good and keep it away from evil. Then there is *Jihad* through wealth, which means spending it in various beneficial ways, including charities and welfare projects.

Hence, one can do *Jihad* by struggling against his soul, using one’s verbal and intellectual strength for the sake of Allah ﷻ, or by using physical strength. The following Hadith of the Holy Prophet ﷺ teaches us to apply these different forms of *Jihad* all together or individually:

“Whosoever of you sees an evil action, let him change it with his hand, and if he is not able to do so then with his tongue, and if he is not able to do so then with his heart, and that is the weakest of faith.” (Sahih Muslim)

In the light of the Qur'an and *Sunnah*, *Jihad* can be classified into three broad categories:

1. Spiritual Jihad
2. Mental Jihad
3. Physical Jihad

1. Spiritual Jihad

This type of *Jihad* means to struggle against one's own self and vain desires. It is also termed as *Jihad-bin-Nafs* or *Jihad-e-Akbar*. Regarding this struggle, the Qur'an says:

"Indeed he succeeds who purifies his ownself (i.e. obeys and performs all that Allah ordered, by following the true Faith of Islamic Monotheism and by doing righteous good deeds)." (Surah-Ash-Shams, Verse: 9)

Jihad-bin-Nafs or *Jihad-e-Akbar* is a spiritual struggle between two powers within ourselves, i.e., *Nafs-e-Lawwamah** and *Nafs-e-Ammarah***. Islam expects its followers to give preference to the *Nafs-e-Lawwamah* over *Nafs-e-Ammarah*. This spiritual conflict is an ongoing *Jihad* within each one of us, e.g. waking up very early for *Fajr* prayers, giving up habits which are not approved of in Islam, overcoming greed, hatred, pride, etc.

Struggling against one's self means forcing oneself to follow the orders of Allah ﷻ and to stay away from what Allah ﷻ has ordered us to refrain from. This includes performing the obligatory and the voluntary acts of worship, and to abandon all acts that are *Haram* (unlawful) or *Makrooh* (disliked) in Islam. This type of *Jihad* also includes forcing oneself to behave with the best manners, the best morals, and to stay away from bad behaviour at a time when our desires tell us to do just the opposite. Moreover, it means to struggle against the evil whisperings of *Shaitan* (Satan). In other words, one needs to defend himself from not just *Shaitan's* evil whisperings, but his own temptations and lustfulness. This type of *Jihad* is an obligation for all individuals and no one can do it on behalf of another person. We should understand that evil whisperings will never go away, and therefore, we must keep struggling throughout our lives. After the conquest of Khyber when there was a significant



* *Nafs-e-Lawwamah*: the inner self of a human being that instructs him/her to do acts that please Allah ﷻ.

** *Nafs-e-Ammarah*: the inner self of a human being that tempts him/her to follow vain desires.

improvement in the socio-economic status of the Muslims in Madinah, the Holy Prophet ﷺ warned his followers to be ready for *Jihad-e-Akbar* as now they had to fight the desires and temptations originating due to their wealth and prosperity.

2. Mental Jihad

This type of *Jihad* means to invite the non-believers to the way of Allah ﷻ with wisdom. Mental *Jihad* involves giving *Da'wah* (preaching) to convey the message of Islam with patience and wisdom. It involves intellectual and mental efforts in the pursuit of spreading this message, enjoining good and eradicating evil in a decent way. It also includes addressing any queries or objections raised by the infidels and non Muslims about the genuineness of Islam as a way of life. The Qur'an says:

"So obey not the disbelievers, but strive against them (by preaching) with the utmost endeavour with it (the Qur'an)." (Surah-Al-Furqaan, Verse: 52)

Allah ﷻ had ordered the Prophet ﷺ to give *Da'wah* six months after he received the first revelation. The Prophet ﷺ and his Companions ﷺ practised *Da'wah* all their lives, and all generations of Muslims must carry on with this task until the Day of Judgement. We should make the message of Islam clear to our offsprings our relatives, in fact, all the Muslims so that we may all follow the rules set by Allah ﷻ. Mental *Jihad* also includes calling the non-Muslims to Islam and approaching them with the 'Word of Allah ﷻ' and His teachings, which emphasise on the enjoining of good and forbidding evil. The Holy Prophet ﷺ said:



"The most excellent type of Jihad is speaking a true word in the presence of a tyrant ruler." (Tirmizi, Abu Dawood, Ibn Majah)

Da'wah should be given with patience and forgiveness for those who reject the message. This is the most practical strategy for giving *Da'wah*, which was established during the thirteen years of the Makkan period of the Prophet's ﷺ life. Although the Muslims were met with disapproval and oppression, by avoiding violence, they were

able to convey the message openly and effectively. They did not waste their time and energy in responding to every harsh comment or action with similar behaviour as retaliation would have only contaminated the environment. Thus, they exercised a passive *Jihad* by being role models of patience and good conduct. *Jihad* was also conducted through the pen



while treaties were documented with the Jews, the Christians and the Makkans, and later when letters were sent to several emperors by the Holy Prophet ﷺ.

Thus, mental *Jihad* means that if Muslims want to propagate the message of Islam, which is Peace, they have to convey it through their excellent character, refined speech and effective communication. Muslim preachers, nowadays, are spreading the message of peace, love and tolerance throughout the world, through books, magazines, modern electronic devices, internet and website. They address the issues raised by the critics, counter arguments by the non-believers and engage in meaningful communication and dialogue with other cultures and religions.

3. Physical Jihad

This type of *Jihad* means armed struggle, however, it does not mean unjustified use of violence. It takes place when the non-believers and hypocrites are bent on harming Muslims, since defence is the absolute right of every individual and nation.

If the enemies of an Islamic state occupy its territory, or they prepare to attack the Muslims, then it is obligatory for the Muslims to fight them so as to ward off their evil and foil their plots. Hence, physical or military *Jihad* becomes inevitable because the enemy has transgressed one of the (Muslim) regions, and it becomes obligatory for all the people of that region to mobilise and go out to fight, whether they are 'light' (being healthy, young and wealthy) or 'heavy' (being ill, old and poor); each according to his abilities. According to scholarly consensus, *Jihad* in self-defence is *Farz-e-Ayn* (an individual obligation) upon the Muslims. No one who is able to go out, warrior or helper, should stay behind. If the people of that country are unable to fight their enemy, then the Muslims living in the neighbouring countries have to support and help them fight, so that they will know that they have the strength to

stand up to their enemies and ward them off. All the Muslims should be united against their enemies. If the people of the area where the enemy has invaded and occupied, fight off the enemy themselves, then the others are relieved of that duty. If the enemy approaches the Muslim lands but does not enter, the Muslims must still go out to confront them in order to

protect the Muslim homeland and fight with them if needed. Islam teaches us that Muslims should be strong in order to defend themselves and expend all effort in the path of elevating 'Allah's ﷻ Word', and destroying the supremacy of disbelief, and the disbelievers, but that does not mean that they have to become aggressive and unjust. Allah ﷻ commands the Muslims in the Qur'an:

"March forth, whether you are light or heavy, strive hard with your wealth and your lives in the cause of Allah. This is better for you, if you but knew." (Surah-Al-Tauba, Verse: 41)



"But if they (the enemies) incline to peace, then you (also) incline to it, and put your trust in Allah..." (Surah-Al-Anfaal, Verse: 61)

On the day of the conquest of Makkah, people witnessed how the Holy Prophet ﷺ entered the city peacefully, and in a humble manner. He was riding on a camel in such a way that his head was bowed down, and it was touching the hump of the camel.

Significance

Jihad has great significance in the lives of Muslims. It involves noticeable effort for righteousness. This means that the effort concentrated in it is a step in the true and ultimate path of Islam, the effort imposed on one's self.

Thus, this effort means doing good only for the salvation and pleasure of Allah ﷻ. Therefore, it should be interpreted as a struggle for doing sincere acts of kindness to help the



poor and needy and the orphans, to stand up for people's right for freedom, to be equitable, and to bear witness to true testimony. On the other hand, *Jihad* is legislated for restraining of sins such as adultery, stealing, lying or cheating people. The above said statement is not only desirous in Islam but it is found in nature and is equally emphasised by other religions too. Allah ﷻ says in the Qur'an:

"If any do deeds of righteousness, be they male or female, and have faith, they will enter Heaven, and not the least injustice will be done to them." (Surah-Al-Nisa, Verse: 124)

Islamic Code of Rules for War

Islam has laid down clear guidelines as to how a war should be conducted. A military *Jihad* has to be followed by very strict rules* in order to be legitimate.

- Muslims should not be the first to initiate fighting.
- The corpses of the fallen enemies should not be mutilated.
- Treaties must be respected and fulfilled.
- Booty must not be stolen.
- Ambassadors must not be killed or maltreated.
- Women, children, old people and worshippers must not be harmed.
- Cruelty should not be meted out to anybody.
- Captives should be treated kindly.
- On winning a war, no frivolous activities are to be followed as jubilation, rather, Muslims should offer *Sajda-e-Shukr* (Prostration of thanks) and praise Allah ﷻ.
- Crops and fruit bearing trees and even bee-hives should not be destroyed.
- Places of worship should not be destroyed.
- People who pay *Jizya* should be protected.
- Women must not be raped.
- Wounded enemy soldiers must be treated in exactly the same way as one's own soldiers.
- War must stop as soon as the enemy opts for peace.
- Poisoning of wells is forbidden. (The modern analogy would be use of chemical or biological warfare).

Do you know

Other ways in which a Muslim engages in the greater Jihad could include:

- Learning the Qur'an by heart, or engaging in other religious study.
- Overcoming anger, greed pride or malice.
- Giving up intoxicants.
- Taking part in Muslim community activities.
- Working for social justice.
- Forgiving someone who has hurt the person.

* Abdur Rahman Kilani, "Nabi-e-Akram ﷺ ba Haithiyat Sipah Salaar".

In war as in peace, the injunctions of Islam are to be strictly observed and worship of Allah ﷻ does not cease at any time even during the war. The Holy Prophet ﷺ set a personal example by offering prayers during the wars. During one of the battles, he offered *Salat-ul-Khauf* (Fear Prayer) as commanded by Allah ﷻ in the Qur'an:

"When you (O Messenger Muhammad ﷺ) are among them, and lead them in As-Salat (the prayer), let one party of them stand up [in Salat (prayer)] with you, taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you, taking all precautions and bearing arms..."
(Surah-Al-Nisa, Verse: 102)

Stages of Legislation of Jihad

Regarding the military *Jihad*, permission was revealed in different stages depending upon the circumstances, the believers were going through. Initially, the Muslims were not allowed to take up arms against their enemies. While living in Makkah, Prophet Muhammad ﷺ and his followers did not retaliate or fight the oppressors. Muslims were instructed to be patient and bear with those who denied the truth. The Holy Prophet ﷺ bore this hard time with patience, and prayed to Allah ﷻ for freedom of religious deeds. In this regard, the Qur'an says:

"Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. do not punish them)." (Surah-Al-A'raaf, Verse: 199)

This was the first stage of *Jihad* which taught perseverance in the face of persecution from the idolaters, while continuing to preach the religion of truth.

In the second stage, permission was granted to the Muslims to defend themselves by fighting and killing those who imposed fighting on the believers. As said in the Qur'an:

"Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged; and surely, Allah is able to give them (believers) victory." (Surah-Al-Hajj, Verse: 39)

Do you know ?

At the time of the Tabuk expedition, Abu Bakr ؓ set an excellent example of *Jihad-bil-Maal* when he donated all his possession for the cause, in the way of Allah ﷻ.

Allah ﷻ commanded the Muslims in the Qur'an:

"Fight in the cause of Allah, those who fight you, but do not transgress limits; for Allah loves not transgressors." (Surah-Al-Baqarah, Verse: 190)

The final stage of *Jihad* was to initiate fighting with all the disbelievers even if they did not initiate fighting with the Muslims, until they become Muslims or pay the *Jizya*. This order of *Jihad* was legislated in order to destroy the supremacy of disbelief and strengthen the religion, Islam, and elevate the "Word of Allah ﷻ". The declaration of this stage occurred on the tongue of Ali bin Abi Talib ؓ, when he recited the following verses of the Qur'an at the time of *Hajj* in 9 A.H.:

"Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the lunar calendar) have passed, then kill the Mushrikun wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush. But if they repent and perform As-Salat, and give Zakat, then leave their way free. Verily, Allah is Oft-Forgiving, Most Merciful." (Surah-Al-Tauba, Verse: 5)

Do you know ?

Islam is primarily a religion of peace. Its name 'Islam' originates from the Arabic root word "Silm" which means two things:

1. Submitting to Allah ﷻ
2. Peace

In the same Surah, Allah ﷻ instructed the Muslims:

"Fight against those who (1) believe not in Allah, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger Muhammad (ﷺ) (4) and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the Jizya with willing submission, and feel themselves subdued." (Surah-Al-Tauba, Verse: 29)

Misconception about Jihad

The concept of *Jihad* is one of the highly misunderstood Islamic concepts. Unfortunately, people see it as mere fighting against disbelief and the West, while it is meant as the struggle for good and elimination of evil. The Qur'an enjoins upon believers to wage *Jihad*, so that mischief mongering is halted and peace prevails on earth. So, *Jihad* and terrorism have no relation with each other nor is there anything common between them. Just because the term *Jihad* is misconceived by some people, Muslims do not have to abandon this noble concept of their Faith. Rather, they should confidently affirm this concept as it is enjoined in the Qur'an and in the examples set by the Holy Prophet ﷺ.

Jihad	Terrorism
1. Physical <i>Jihad</i> is carried out to restore peace and maintain justice in society.	1. Terrorism usurps people's rights and disturbs law and order in society.
2. Physical <i>Jihad</i> is followed by the code of conduct for war as stated by the Prophet ﷺ and the Rightly-Guided Caliphs رضي الله عنهم .	2. Terrorism does not follow any code of conduct for war. Rather, it transgresses all limits of decency.
3. Physical <i>Jihad</i> expects Muslims to take responsibility for the consequences of war.	3. Terrorism does not claim any responsibility for people who are the victims.
4. <i>Jihad</i> or struggling against any kind of evil is the most rewarding and superior form of worshipping Allah ﷻ. It has been prescribed in the Qur'an in the following words: "Jihad (fighting in Allah's ﷻ cause) is ordained for you (Muslims)..." (Surah-Al-Baqarah, Verse: 216)	4. Terrorism is condemned by Allah ﷻ in these words: "...if anyone killed a person not in retaliation of a murder, or (and) to spread mischief in the land - it would be as if he killed all mankind..." (Surah-Al-Ma'idah, Verse: 32)



The Pillars of Islam

Arkaan-ul-Islam or the five pillars are the essential components in the frame work of Islam. These are the basic acts of worship which Islam requires from each and every follower and without belief in all of them, one cannot be a Muslim. These five pillars of Islam are:

1. **Shahadah** (Declaration of Faith)
2. **Salah** (Prayer)
3. **Zakat** (Poor Due)
4. **Sawm** (Fasting)
5. **Hajj** (Pilgrimage)

1. Shahadah (Declaration of Faith)

*Shahadah** (Declaration of Faith) is the basic creed and tenet of Islam. It is the foundation of Islam that differentiates a Muslim from a non-Muslim. By testifying to this declaration a person enters the folds of Islam. The declaration consists of two statements:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

"I testify that verily, there is no god but Allah ﷻ, Who is one, Who has no partners, and I testify that verily, Muhammad ﷺ is the worshipper and Messenger of Allah ﷻ."

The above statement is a simple proclamation which summarises the message of Islam and brings one closer to Allah ﷻ.

The Arabic word **إِلَه** means god but the word, "Allah ﷻ" is incapable of translation. It is a proper noun par excellence and according to the best authorities, no plural can be formed from it. The word connotes all the attributes of perfection and beauty in their infinitude, and denotes none but the One and Unique God (Allah ﷻ), the Absolute, Supreme, Perfect, Mighty and Compassionate. The English word 'god' can hardly even be an approximate substitute**.

* Verb is '*Shahida*' which means "to verify".

** Maulana Abdul Majid Daryabadi, "*Tafsir ul Majidi*"

أَشْهَدُ means, "I hereby declare that verily Muhammad* ﷺ is the Prophet of Allah ﷻ and he is the last and final Prophet and Messenger sent to mankind. In other words, he is the seal of the Prophets and Messengers. If anyone rejects this belief or says that he believes in Muhammad ﷺ as well as, in another person who comes after the Holy Prophet ﷺ, as a "new prophet" or "new messenger", then he can never be considered a Muslim.

Explanation of the First Statement أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

The first component of *Shahadah* is called *Tawheed*. The sum and substance of *Shahadah* is to believe and testify with both, the heart and the tongue that there is no god but Allah ﷻ Who alone is worthy of worship and to be obeyed. This is the creed of Islam which implies that there is only one Supreme Being, Allah ﷻ, Who is Almighty and the Sole Provider. He alone answers the prayers of those Who call upon Him. He sustains the existence of everything and that nothing can be compared to Him or be like Him.

Allah ﷻ is the Possessor of the utmost degree of mercy and compassion. He is One in person and nature. He is the only One Who has no second to share in His Lordship, neither in His Essence or His Attributes. He is the Absolute, the Eternal. He is that 'Being' Who is Everlasting and Forever will continue. He is Absolute and Independent. He neither begets nor was He begotten. The Qur'an says:

"Say: He is Allah, the One and Only. Allah, the Eternal, Absolute. He does not beget, Nor is He begotten. And there is none like Him." (Surah-Al-Ikhlās, Verses: 1-4)

Allah ﷻ is the Ever Living, Who is free of all defects and faults. He is the Omnipotent and the Omniscient and He does what He wills. To Him belongs whatever is in the heavens and the earth. His knowledge encompasses everything. He creates what He wills and causes life to grow and die. He is the All-Powerful and All Knowing. He is the sole Owner of the keys of the heavens and the earth and He neither gets weary nor is fatigued by taking care of His creations.

Do you know

Before the arrival of the Prophet ﷺ, the Arabs were aware of Allah ﷻ. Besides following the path of polytheism, they knew that Allah ﷻ is the Supreme God. They considered Him as the "Chief" God. The Holy Prophet ﷺ came and proclaimed to the Arabs that "there is no god but Allah ﷻ!"

* The word, Muhammad literally means, "A man praised very much, or repeatedly, or time after time".

Allah ﷻ says in *Ayat-Al-Kursi**:

“Allah. There is no god but He, the Living, the Self-Subsisting, Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and in the earth. Who is there can intercede in His presence except as He permits? He knows what is before them and what is behind them. And they will never encompass any of His knowledge except as He wills. His Throne extends over the heavens and the earth and He feels no fatigue in guarding and preserving them. And He is the Most High, the Supreme.”
(*Surah-Al-Baqarah, Verse: 255*)

Therefore, to believe in Allah ﷻ means to come to the path of *Tawheed* (believing in monotheism** and rejecting all types of *Shirk****).

Explanation of the Second Statement *وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ*

It means to believe and testify that verily Muhammad ﷺ, (son of Abdullah), is the last and final *Rasul***** sent by Allah ﷻ whose message is universal. The prophethood of Prophet Muhammad ﷺ is made clear in the following verse:

“Say (O Muhammad ﷺ!), ‘O mankind! Verily, I am sent to you all as the Messenger of Allah - to Whom belongs the dominion of the heavens and the earth. None has the right to be worshipped but He; it is He Who gives life and causes death. So believe in Allah and His Messenger (Muhammad ﷺ), the Prophet...’”
(*Surah-Al-A’raaf, Verse: 158*)

It also demands from a believer to proclaim that Prophet Muhammad ﷺ, like all other Messengers, was a man chosen by Allah ﷻ, and was assigned to deliver the last Divine Message, the Qur’an, to humankind. He is the perfection of human conduct as well as prophethood. The Qur’an says:

“And Verily, you (O Muhammad ﷺ) are on an exalted (standard of) character.” (*Surah-Al-Qalam, Verse: 4*)

We must also believe that the last Divine message, i.e. the Qur’an which was given to Prophet Muhammad ﷺ, is universal and will be protected (by Allah ﷻ) till the end. Allah ﷻ says:

“We have, without doubt, sent down the Message; and We will surely guard it (from corruption).” (*Surah-Al-Hijr, Verse: 9*)

* *Ayat-Al-Kursi* (The Verse of the Throne).

** Monotheism means to believe in One God, (i.e. Allah ﷻ).

*** *Shirk* means to associate or worship anything or anyone besides Allah ﷻ, the Most High.

**** *Rasul* is that Prophet of Allah ﷻ who not only received the *Wahi*, but a new *Kitaab* (Divine Scripture) as well, whereas a *Nabi* only received the *Wahi* from Allah ﷻ.

Moreover, we must believe that Prophet Muhammad ﷺ is the last of the Prophets ﷺ and Messengers ﷺ and will not be succeeded by any Prophet or Messenger as stated in the Qur'an:

"Muhammad is not the father of any man among you, but he is the Messenger of Allah and Khaataman Nabiyyin (the seal of the Prophets). And Allah is Ever All-Aware of everything." (Surah-Al-Ahzaab, Verse: 40)

The Qur'anic word "Khaatam" in the verse means "Seal" or "the last". All the famous commentators of the Qur'an agree on this point that the phrase *Khaataman Nabiyyin* means the last of the Prophets and Messengers. According to Ibn-e-Kathir*:

"This verse is definite proof of the fact that there will no prophet or messenger after him (Muhammad ﷺ) about which a number of Mutawatir Ahadith have been transmitted through a large number of Companions ﷺ and their followers which mention the finality of Prophet Muhammad ﷺ".

As declared by the Holy Prophet ﷺ:

"The chain of Messengers and Prophets has come to an end. There shall be no Messenger after me nor (any) Prophet after me." (Tirmizi, Musnad Ahmad)

Therefore, the declaration that Prophet Muhammad ﷺ is the last Messenger of Allah ﷻ is an integral part of the first pillar of Islamic faith. By proclaiming *Shahadah*, a believer agrees to follow all the commandments of Allah ﷻ, and the *Sunnah* of Prophet ﷺ and to demonstrate this faith, he proves his submission by following all the other pillars of Islam.

What is Shirk?

Shirk means to associate partners with Allah ﷻ and worship them. To practise idolatry or polytheism is an unpardonable sin. When a person attributes inherent power to any thing created, and follows the will and purpose of any one other than Allah ﷻ, he commits *Shirk*. Those who practise *Shirk* are termed as *Mushrikeen*. There are two major categories of *Shirk*:

1. *Shirk-e-Akbar* (open polytheism)
2. *Shirk-e-Asghar* (concealed or hidden polytheism)

Do you know

When a person accepts Prophet Muhammad ﷺ as the final Messenger of Allah it becomes incumbent upon him/her to follow his guidance, adhere to his commands and observe the Shariah he brought.

* Muhammad, The Final Messenger by Dr. Abdul Majeed.

1. Shirk-e-Akbar (Open polytheism)

There are different aspects of *Shirk-e-Akbar*:

- a) Believing that Allah ﷻ has a family.
- b) Matching Allah's ﷻ attributes and qualities with any thing or anyone else.
- c) Depicting Allah ﷻ by means of figures and symbols. It was the practice of the ancient Arabs to worship idols that they had carved themselves, and their names were derived from the names of Allah ﷻ. Their three main idols were Al-Laat (name taken from *Ilaah*), Al'Uzza (name taken from *Al-Aziz*), and Al-Manat (name taken from *Al-Mannan*)
- d) Deeming oneself independent and daring to challenge the omnipotence of the Creator ﷻ by refusing to bow to His commandments. Although Iblis did not disbelieve in Allah ﷻ, his infidelity was that in his pride, he refused to obey Allah's ﷻ command to bow down before Adam ﷺ.
- e) Limiting the infinity of Allah ﷻ by associating His divinity with physical existence.
- f) Worshipping of idols, celestial bodies or offering prayers to anyone dead or living. The *Shirk* in *Ibadah* represents the most obvious form of idolatry against which the Prophets were sent by Allah ﷻ.

2. Shirk-e-Asghar (Concealed or hidden polytheism)

Shirk-e-Asghar is defined as concealed polytheism. The most apparent example of *Shirk-e-Asghar*, as mentioned by the Holy Prophet ﷺ, is *Al-Riya* (show-off). *Riya* means to do any work with the intention of *Ibadat* (i.e., to please Allah ﷻ) but in actuality, to show the people or to please and gratify someone else.

Allah ﷻ made human beings His vicegerents on earth, and blessed them with the status of *Ashraf-ul-Makhluqaat*, the most superior among all His creations. By worshipping other beings, a person debases himself as *Shirk* excludes one completely from the folds of Islam. Allah ﷻ condemns associating partners with Him and declares it as the only unpardonable sin. The Qur'an says:

“Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin.”

(Surah-Al-Nisa, Verse: 48)

2. Salah (Prayer)

Importance of Salah (Prayer) in Islam

Salah (Prayer) is the second pillar of Islam and it is performed five times a day; *Fajr* at dawn, *Zuhr* at noon, *Asr* in the afternoon, *Maghrib* at sunset and *Isha* at night. It is obligatory for every Muslim male or female, once they have reached adolescence and are of sane mind, to offer these *Farz* prayers regularly. In the Qur'an, it is mentioned:

"Prayer at fixed hours has been enjoined upon the believers." (Surah-Al-Nisa, Verse: 103)

Salah is an external expression of a Muslim's belief in Allah ﷻ and a practical sign of obedience to His command. It was the first of the religious obligations ordained by all the Prophets ﷺ after the declaration of faith in Allah ﷻ. *Salah* is a ritual of worship which consists of specific statements and actions. It begins with the proclamation of the greatness of Allah ﷻ and is concluded with salutations of peace. There are many verses in the Qur'an which mention Prayers being ordained to the Prophets ﷺ. For example, Allah ﷻ said to Prophet Musa ﷺ:



"Verily! I am Allah! La ilaha illa Ana (none has the right to be worshipped but I), so worship Me, and perform As-Salat (Iqamat-as-Salat) for My Remembrance." (Surah Taha, Verse: 14)

The supplication of Prophet Ibrahim ﷺ was:

"My Lord, have me and my descendants establish Prayer. My Lord, accept my supplication." (Surah Ibrahim, Verse: 40)

In the Qur'an, Prophet Isa ﷺ is quoted to have said:

"And He enjoined Prayer and Zakah (Poor due) upon me as long as I live." (Surah Maryam, Verse: 31)

Do you know?

It is not obligatory for a child to pray, but it is compulsory that his guardian should order him to do so when he reaches the age of seven.

On the Day of Judgement, Prayer is the first act that a person will be held accountable for. As stated by the Prophet ﷺ, Prayer will be the last thing to be taken away from Islam. He said:

"If Islam were stripped away, piece by piece, people would hold tight to the next one. The first thing taken away would be ruling and governance, and the last thing would be Prayer." (Ibn Hibban)

Its importance can be understood from the fact that Allah ﷻ does not allow anyone to forgo Prayers even during illness, in fear or while travelling. The Qur'an says:

"Be guardians of your Prayers, and of the mid-most Prayer, and stand up with devotion to Allah. And if you go in fear, then (pray) standing or on horseback. When you are safe, remember Allah, as He has taught you that which (heretofore) you knew not."
(Surah-Al-Baqarah, Verses: 238-239)

Abdullah Ibn Qart ﷺ related that the Holy Prophet ﷺ said:

"The first act that the slave will be accountable for on the Day of Judgement will be Prayer. If it is good, then the rest of his acts will be good. And if it is evil, then the rest of his acts will be evil." (At-Tabarani)

For a Person who Intentionally Ignores his Prayer

In Islam, timely performance of *Salah* is so important that Muslims are commanded to perform Prayer even during a battle. Hence, those Muslims who delay their Prayer commit a great sin.

All the scholars agree that not praying and denying its obligation is seen as disbelief and places a person outside the folds of Islam. They base their opinion on several Ahadith, some of which are:

"Between a person and disbelief is discarding Prayer."
(Ahmad, Muslim, Sunan Abu Dawood, Tirmizi and Ibn Majah)

"The pact between us and them is Prayer. Whoever abandons it is a disbeliever." (Ahmad, Sunan Abu Dawood, Tirmizi, An-Nasai and Ibn Majah)

Do you know ?

Allah ﷻ has preserved each and every action of the Holy Prophet ﷺ. Therefore, the different ways of performing Prayers, i.e. keeping hands above the navel or below the navel and raising of hands during Prayer is all reported from his Companions ﷺ.

Preparation for the Prayer

Before offering any Prayer, a Muslim needs to purify himself. The purification of the body and clothes is called *Taharah*. The Holy Prophet ﷺ said:

“Allah does not accept any Prayer that was not performed while in a state of purity, nor does He accept charity from what has been stolen from booty.” (Agreed)

Taharah can be observed by doing *Wuzu*, *Ghusl* or *Tayammum*.

Wuzu (Ablution)

Wuzu is the Islamic act of washing the desirable parts of the body by using clean water. It is required before each Prayer if *Wuzu* is needed to be done. Allah ﷻ says in the Qur'an:

“O you who believe, when you rise for the Prayer, wash your faces, your hands up to the elbows, and lightly rub your heads and (wash) your feet up to the ankles...”
(*Surah-Al-Ma'idah, Verse: 6*)

Method of Wuzu

If a person is in a state of *Hadas-e-Asghar**, he must perform *Wuzu* before offering Prayer. It is also to be performed after taking a nap. While doing *Wuzu*, make sure that the water is clean, and that there is no interval during the process of washing of all the desired parts of the body.

1. **Niyat:** First the *Niyat* (intention) of *Wuzu* is made.
2. **Hands:** Then, first the right and then the left hand are washed up to the wrists. Wet fingers are also passed between each other.
3. **Mouth and Nose:** After this, the mouth is rinsed thrice and some water is put into the nostrils and blown out thrice.
4. **Face:** Then the whole face is washed with both hands thrice, from the forehead to the chin and from one ear to the other, making sure that no portion of the face remains dry. For males, wet fingers are also passed through the beard.



* State of impurity, caused by passing of any impurity such as gas, urine, stool, stone or intestinal worms excreted from the body.

5. **Arms:** Then, first the right and then the left arm are washed up to elbow thrice. Females, wearing bangles or rings, should rotate them so that the skin under them does not remain dry.
6. **Head and Neck:** After this, *Masah* is done, i.e. the head is wiped with wet hands from front to back. The inner sides of both the ears are cleaned with forefingers and the outer parts with thumbs and then wet hands are passed over the nape of the neck.
7. **Feet:** Finally first the right and then the left foot is washed up to the ankles.

Do you know ?

Faraiz-e-Wuzu are four in numbers:

1. Washing of face from top of forehead to chin.
2. Washing of hands and arms up to the elbow.
3. Wiping the head with wet hands.
4. Washing the feet up to the ankles.

Acts Which Invalidate the Wuzu

- | | | | |
|--|-----------------------------------|--------------------|---------------------|
| 1. Sleep/Short nap | 2. Defecation | 3. Passing of gas | 4. Urination |
| 5. Flowing of blood | 6. Vomiting | 7. Unconsciousness | 8. Fits of insanity |
| 9. Discharge of intestinal worms or stones | 10. Laughing loudly during Prayer | | |

Ghusl (Bath)

In a state of *Hadas-e-Akbar** the person would have to perform *Ghusl*, a ceremonial bath to purify him/herself. The Qur'an states:

*"O you who believe! Do not approach prayers... in a state of ceremonial impurity (except when travelling on the road) until after washing your whole body."
(Surah Al-Nisa, Verse: 43)*

Approved Method for Ghusl (Bathing)

1. First the *Niyat* is made by saying, "I intend to purify myself by taking a bath".
2. Then, both hands including the wrists are washed.
3. Any impurity that may be on any part of the body is washed away with water.
4. Ablution is then performed taking special care about gargling and ensuring that the water reaches the throat. However, if a person is fasting then care must be taken that water is not swallowed.

Do you know ?

There are three Faraiz of Ghusl:

1. Gargling.
2. Putting water into the nostrils.
3. Pouring water over the entire body at least once.

* State of impurity caused by marital relation, menstruation or period of childbirth.

5. Water is then poured thrice, first on the right and then the left side of the body while rubbing the body well. No portion of the body should be left dry and water must reach the roots of the hair.

Tayammum

In *Shariah*, *Tayammum* can be defined as the use of pure earth to wipe over the hands and face. It is a divine permission given by Allah ﷻ and in certain conditions can be performed in place of *Wuzu* or *Ghusl*. A dry stone, brick or an earthen pot may also be used for doing *Tayammum*. It is stated in Qur'an:

"...if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands..." (Surah-Al-Ma'idah, Verse: 6)

Tayammum is permitted under the following circumstances:

1. Absence of sufficient water for the performance of *Wuzu* or *Ghusl* or due to virtual* scarcity of water.
2. Inability to use the available water on account of sickness, travel or on account of severe cold whereby a person fears that using the water will bring about an illness, aggravate an existing illness, or delay recovery.



The factors that invalidate *Tayammum* are the same as those which nullify one's *Wuzu*. Beside these, as soon as water is available or the person recovers from illness, *Tayammum* becomes ineffective.

Method for Tayammum

First recite *Bismillah* and make the following intention: "I intend to make *Tayammum*, with the aim of acquiring purity."

Then both hands are struck on some clean sand and after blowing away the excessive dust, are rubbed on the face and (in case of males) passed through the beard. Then both hands are again struck on the sand and rubbed, first on the right and then on the left arm up to the elbows.

* When water is available but a person does not have access to it due to lack of physical means or affordability.

Azaan

Azaan is the Islamic call to the congregational Prayer. It is called out five times a day to summon the believers for the mandatory (Farz) Prayer. It is an expression of Islamic practices and is called out to inform the believers in specific words that the time for a Prayer has begun. Following the Azaan, there is a second call known as Iqamah that informs the Muslims to line up for the Prayer. The virtues of the Azaan and the Muazzin (one who calls it) are described in many Ahadith which include the following:

"If the people knew what was in the Azaan and the first row (of the Prayer in virtue), and that they could not get it save by drawing lots, they would draw lots. If they knew the reward for praying the noon Prayer early in its time, they would race to it. And if they knew the reward for the night and the morning Prayers in congregation, they would come to them even if they had to crawl." (Sahih Bukhari)

Al-Barra bin Aazib رضي الله عنه reported that the Holy Prophet ﷺ said:

"Allah and His angels pray upon those in the first rows. And the caller to Prayer is forgiven, for as far as his voice reaches and whoever hears him will confirm what he says. He will get a reward similar to those who pray with him."
(Sunan-An-Nasai, Musnad Ahmad)

Uqbah bin Aamir رضي الله عنه said he heard the Holy Prophet ﷺ saying:

"Your Lord, the Exalted, is amazed (and pleased) by one who is watching sheep in his pasture, then goes to the mountain to make the call to Prayer and then prays. Allah, the Exalted, says, 'Look at my slave there who makes the call to Prayer and establishes the Prayer out of fear of Me. I have forgiven my slave and have allowed him to enter Paradise.'" (Sunan Abu Dawood, Sunan-An-Nasai and Musnad Ahmad)



Importance of Azaan

Azaan not only regulates the times of the five daily prayers, it sums up the teachings of Islam, reminding every believer that none is greater than Allah ﷻ, no being or thing deserves to be worshipped except Him and Muhammad ﷺ is His Messenger. The main purpose behind the loud pronouncement of Azaan, five times a day, is to make available

to everyone an easily intelligible summary of Islamic belief that the way to attain success in this world and the Hereafter is by offering *Salah*. Thus every component of *Azaan* is symbolic, and is intended to bring to the mind of every believer and non-believer, the substance of Islamic beliefs or its spiritual ideology.

Before calling out the *Azaan*, the *Muazzin* stands, facing the *Qiblah*, raises his hands and puts the tips of forefingers into his ears, and gives the *Azaan* in a loud and clear voice. The words of *Azaan* are as follows:

Wordings and Message of Azaan	
اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ <i>Allah is the Greatest, Allah is the Greatest, Allah is the Greatest, Allah is the Greatest,</i>	Repeated proclamation of the greatness of Allah ﷻ indicates a believers's humility and submission.
اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللّٰهُ اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللّٰهُ <i>I testify that there is no god except Allah,</i>	This confession that Allah ﷻ is One, makes the believer pledge that he will not associate any partners with Him.
اَشْهَدُ اَنْ مُحَمَّدًا رَّسُوْلُ اللّٰهِ اَشْهَدُ اَنْ مُحَمَّدًا رَّسُوْلُ اللّٰهِ <i>I bear witness that Muhammad (ﷺ) is His Messenger,</i>	This affirmation in the messengership of Prophet Muhammad ﷺ is an oath that the believer will abide by his commands and refrain from what he has forbidden.
حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ حَيَّ عَلَى الْفَلَاحِ <i>Come towards Prayer</i> <i>Come towards success.</i>	This component of <i>Azaan</i> is a reminder to the Muslims that to attain success in this world and the Hereafter, they have to offer Prayers.
اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ <i>Allah is the Greatest.</i> <i>There is no god except Allah.</i>	This concluding component sums up the message of the unity and greatness of Allah ﷻ.

Du'a After Hearing Azaan

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ الثَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ آتِ مُحَمَّدًا الْوَسِيلَةَ
وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ إِنَّكَ لَا تَخْلِفُ الْمِيعَادَ

"O Allah, the Sustainer of this perfect supplication, and the Prayer coming after it, grant Muhammad ﷺ the exalted position of intercession and grace and install him in that praiseworthy and excellent position which You have promised him. Without doubt You do not go against Your Word."

The Number of Farz Prayers

The number of Farz Prayers prescribed by Allah ﷻ is five in a day. Ubaidah Ibn as-Samit ؓ narrated that the Holy Prophet ﷺ said:

"Allah has laid five Prayers upon His slaves. Whoever fulfills them and does not miss any of them will have a pact with Allah that He will let him enter Paradise. Whoever does not come with them will have no pact with Allah. If He wishes, He may punish him and if He wishes, He may forgive him." (Musnad Ahmad, Sunan Abu Dawood, Sunan-An-Nasai and Ibn-Majah)

Types of Prayer

Salah (Prayer) is broadly classified into three categories of obligation: Farz, Sunnah and Nafil.

1. **Farz Prayer** is that Prayer which is compulsory and rejection of agreeing to its compulsive nature renders the denier outside the fold of Islam.
2. **Wajib Prayer** are compulsory, non-performance of which renders one a sinner.
3. **Sunnah Prayer** is that additional voluntary Prayer which was performed by the Holy Prophet ﷺ. They are of two types:

Do you know ?

The last words that the Prophet ﷺ uttered before his soul departed, were,
"Prayer, prayer and what your right hand possesses."
(Musnad Ahmad)

- a) **As-Sunnah-Al-Muakkaddah** are those *Rak'aat* that were practised on a regular basis by the Prophet ﷺ. If these *Rak'aat* are abandoned, it causes the person to be regarded as sinful.
- b) **As-Sunnah-al-Ghair-al-Muakkaddah** are those *Rak'aat* which were practised by the Prophet ﷺ on semi-regular basis. It is agreed upon that its abandonment does not render one sinful.
4. **Nafil** is an optional Prayer that is regarded as an extra Prayer which brings about more reward.

Number of Rak'aat

Name of Prayer	Farz	Sunnah	Witr	Nafil	Total Rak'aat
1. Fajr	2	2 (Pre Farz) Muakkadah	—	—	4
2. Zuhr	4	4 (Pre Farz) Muakkadah 2 (Post Farz) Muakkadah	—	2	12
3. Asr	4	4 (Pre Farz) Ghair Muakkadah	—	—	8
4. Maghrib	3	2 (Post Farz) Muakkadah	—	2	7
5. Isha	4	4 (Pre Farz) Ghair Muakkadah 2 (Post Farz) Muakkadah	3	2 2	17

Times* of Prayers

Allah ﷻ has Himself prescribed the times for the obligatory Prayers. It is stated in the Qur'an:

"And perform As-Salat (Iqamat-as-Salat), at the two ends of the day and in some hours of the night [i.e. the five compulsory Salat (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice)." (Surah Hud, Verse: 114)

Do you know

The time of Witr begins after Isha prayer and continues until the time of Fajr prayer.

* The Shi'a believe that Islam allows one to combine the prayers of Zuhr and Asr and the prayers of Maghrib and Isha. They perform the five daily prayers on three occasions as opposed to five like the Sunnis.

Prayer	Commencement	End
1. Fajr	Starts after the break of the dawn*.	Ends just before sunrise.
2. Zuhr	When the sun starts its descent and the shadows of things cease to decrease.	Until the shadow of everything becomes double its height.
3. Asr	In the late afternoon when everything's shadow becomes double its height.	Just before the sunset.
4. Maghrib	Starts immediately at sunset.	Until the red glow on the horizon disappears.
5. Isha	Starts from the disappearance of the red glow on the horizon.	Till (before) the dawn but it is desirable to offer it before midnight.

Forbidden Times for Prayer

There are certain times in which Prayer is forbidden. It is prohibited to pray when the sun is in meridian (at high noon) or is rising or setting. Even *Nafil* prayer is not to be offered till the sun has risen well. The evidences for these times are mentioned in several Ahadith. e.g. the Holy Prophet ﷺ said:

"Pray Fajr, then refrain from praying until the sun has risen and becomes high, for when it rises, it rises between the horns of Shaitaan and at that time the Kuffaar prostrate to it. Then pray, for the Prayer is witnessed and attended until the shadow of a spear falls directly north (i.e., noon). Then refrain from praying, for at that time Hell is stoked up. Then when the shadow moves forward, pray, for the Prayer is witnessed and attended, until you have prayed Asr. Then refrain from praying until the sun has set, for it sets between the horns of Shaitan and at that time the Kuffaar prostrate to it." (Sahih Muslim)

Do you know

Abu Dawood in his *Sunan* recorded that Abu Masood al-Ansari رضي الله عنه reported that the Holy Prophet ﷺ prayed the morning prayer in the darkness (of the dawn). Another time, he prayed it when the dawn was shining (or glowing). Then after that, he always prayed in the darkness (of the dawn) until he passed away.

* When a white line can distinctly be seen on the horizon.

Conditions of Prayer

Condition	Details
1. Purity	We must perform <i>Wuzu</i> before starting a Prayer. Along with our body, our clothes and the place of Prayer worship should also be clean.
2. Satar (Covering the <i>Awrah</i> *)	Men should properly cover their bodies from navel to knees. For women, the whole body should be properly covered except the face and hands.
3. Facing the Qiblah	We must face the <i>Qibla</i> (towards Masjid-Al-Haram in Makkah) during every Prayer.
4. Intention	Before starting the prayer, a person should make the intention of the Prayer. We do not need to say it aloud as it is a state of the heart. The Prophet ﷺ and his Companionsؓ always made the <i>Niyyat</i> in their heart.
5. The Time of Prayer	We should offer each Prayer at its stated time. We must not delay it, and should perform our other work later.

Clothes During Prayer

It is obligatory for every Muslim to cover his/her *Satar* while praying. The *Satar* for male worshippers is from the navel to knees. As for females, the scholars hold the opinion that the whole body of the woman is *Awrah* in Prayer. However, they all agree that she may uncover her face. Ibn Abd al-Barr al-Maliki asserted that there was an *Ijma* on this issue. He wrote:

"They have agreed that the woman may expose her face in Prayer."

Regarding the hands of the women some scholars consider them to be part of the *Awrah*. However, a vast majority of the scholars are of the opinion that they are not part of the *Awrah*. In the Qur'an it is mentioned:

"O Children of Adam, take your adornment (by wearing proper clothing) at every Masjid". (Surah-Al-A'raaf, Verse: 31)

* Certain body parts of men and women that are required to be properly covered while offering Prayer.

The meaning of “adornment” here is the covering of the *Awrah*. And the meaning of *Masjid* is “Prayer.” Therefore, it means “Cover your *Awrah* for every Prayer.”

Components of a Prayer

Each *Rak'at* consists of:

1. Farz acts

- | | | |
|----------------------|-----------|-----------|
| a) Takbeer-e-Tahrima | b) Qayam | c) Qir'at |
| d) Ruku | e) Sajdah | f) Qa'dah |

If any of these acts is left out, we have to repeat the *Salah*.

2. Wajib acts

If any *Wajib* item is left out then we must perform *Sajdah Sahv* (Prostration due to forgetfulness) as this shall compensate for the defect in our prayer.

3. Sunnah acts

If any item classified as *Sunnah* is left out due to mistake, no *Sajdah Sahv* is necessary and the *Salah* does not become void.

4. Mustahab acts

Mustahhab is that act which is recommended, but not obligatory. You will be rewarded if you do it, but not punished if you leave it. In the terminology of *Fiqh*, it is sometimes substituted with the word *Mandub*.

Method of Prayer

◆ Intention

This means to have the *Niyat* to perform the Prayer. For this, stand erect while facing the *Qiblah* (Ka'abah) and make the intention of Prayer in your heart.

◆ Takbeer-e-Tahrima **الله أكبر**

The Prayer starts by saying *Takbeer*. One who is performing the Prayer, raises his hands in such a way that his thumbs touch the earlobes while the women raise their hands beneath till their shoulders and say **الله أكبر**. This is called *Takbeer*. After saying *Takbeer*, eating, drinking, talking, looking around, laughing and playing are prohibited.



◆ Qayam

Qayam means to stand in an erect position in the Prayer and recite a portion of the Qur'an. After saying *Takbeer*, stand erectly then fold the right hand over the left hand below the navel. The women fold their hands in the same way but keep them on their chest and recite *Sana*.

◆ Sana

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

"O Allah we declare Your purity and praise You and Your name is full of blessings and Your greatness is supreme, and none is worthy of worship, except You."



Qayam

◆ Ta'awuz

Then recite *Ta'awuz*:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

"I seek refuge with Allah from the accursed Shaitan."

After *Ta'awuz*, recite *Tasmia*:

◆ Tasmia

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

"In the name of Allah, the Most Gracious, the Most Merciful."

After reciting *Tasmia*, recite Surah-Al-Fatihah.

◆ Reciting of Surah-Al-Fatihah

Surah-Al-Fatihah must be recited in every *Rak'at* of each Prayer. Ubaidah ibn-us-Samit رضي الله عنه narrated that the Holy Prophet ﷺ said:

"The Prayer would not be accepted from one who does not recite the opening of the Book (i.e. Surah-Al-Fatihah)."

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنُ الرَّحِيمُ ۝ مَلِكُ يَوْمِ الدِّينِ ۝ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝
 اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

"Praise be to Allah, the Cherisher and Sustainer of the Worlds. Most Gracious, Most Merciful. Master of the Day of Judgement. You (Alone) we worship, and You (Alone) we ask for help. Show us the Straight Way. The way of those on whom You have bestowed Your Grace, not the way of those who earned Your anger, nor those who went astray." (Surah-Al-Fatihah, Verses: 1-7)

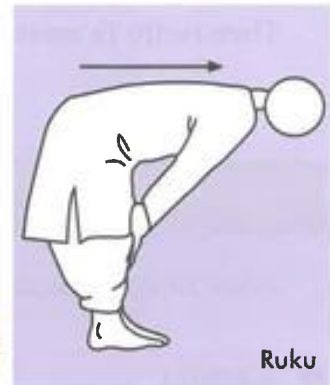
After Surah-Al-Fatihah, say *Aameen* and then recite any other Surah or at least three Ayaat of a Surah. This is to be followed in the first two *Rak'at* of each *Farz* Prayer, and every *Rak'at* of *Sunnah* and *Nafil* Prayer. Then say *Takbeer* **الله أكبر** and perform the *Ruku*.

◆ Ruku

Now bow down and place the palms firmly on the knees while the legs are kept straight and a little apart. The back must almost be parallel to the ground. It is the *Sunnah* to make the height of the head equal to that of the hips, during *Ruku*. Now recite the following *Tasbeeh-e-Ruku* three times:

سُبْحَانَ رَبِّيَ الْعَظِيمِ

"Glory to my Lord the Great."



◆ Qoma

Now raise your back again to a complete standing position. When rising from *Ruku*, recite *Tasme'e'*:

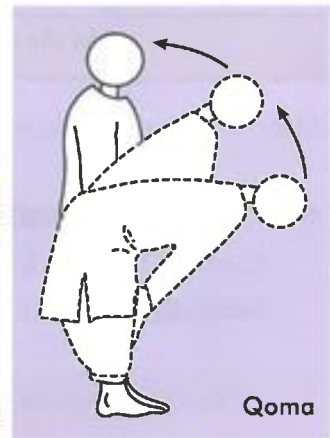
سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

"Allah listens to one who praises Him."

Then say *Tahmeed*:

رَبَّنَا لَكَ الْحَمْدُ

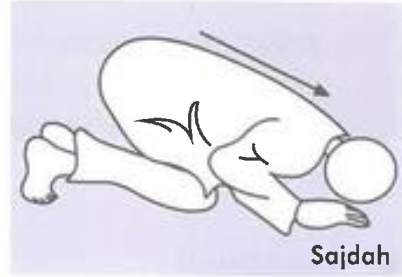
"Our Lord, praise is only for You."



Then say *Takbeer* **الله أكبر** and perform *Sajdah*.

◆ Sajdah (Prostration)

In this position, a person prostrates in front of Allah ﷻ. This is called *Sajdah*. For *Sajdah*, first place the knees and then place your palms on the ground. Then place the forehead upon the floor between the palms in such a way that the nose touches the ground. Keep the arms away from the sides and place the hands parallel to the shoulders. Now recite the following *Tasbeeh-e-Sajdah*, three times:



سُبْحَانَ رَبِّيَ الْأَعْلَى

"Glory to my Lord, the Most High."

Now say *Takbeer* اللَّهُ أَكْبَرُ while rising back.

◆ Jalsa

Now rise back and sit. This brief sitting period between the two prostrations in each *Rak'at* is known as *Jalsa*. After the *Jalsa*, the second *Sajdah* is performed in the same way as the first. Now while reciting *Takbeer*, rise from the *Sajdah* and stand up for the second *Rak'at*. Perform the second *Rak'at* in the same manner as the first, except that in *Qayam*, *Sana* and *Ta'awuz* are not repeated. After the second *Rak'at* is completed, sit for *Qa'dah Ula*.



◆ Qa'dah

Fajr Prayer and other two *Rak'aat* prayers have one *Qa'dah* which is called *Qa'dah Ula*. The other four prayers i.e., *Zuhr*, *Asr*, *Maghrib* and *Isha* have two sittings, *Qa'dah Ula* and *Qa'dah Akhira*. *Qa'dah Ula* is performed after the second *Rak'at* and *Qa'dah Akhira* is performed at the end of the prayer. While sitting in *Qa'dah*, keep the back upright, place your hands flat on the thighs and recite *At-Tahiyyat*.

◆ At-Tahiyyat

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ
وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ



"All worship, in words and actions and with wealth is for Allah alone. Our greetings of peace to you O Prophet (ﷺ) and Allah's blessings and abundances, and may peace greetings be on us and on all the virtuous servants of Allah."

Then recite Tashahhud:

◆ Tashahhud

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

"I bear witness that there is no god but Allah and I bear witness that Muhammad (ﷺ) is the worshipper and Messenger of Allah."

When sitting for Tashahhud, make sure that your back and head are up straight. While reciting Shahadah during At-Tahiyyat, fold the fingers of your right hand and point your index finger towards the Qiblah. After Tashahhud, recite Durood-e-Ibrahimi.

◆ Durood-e-Ibrahimi

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ

"O Allah shower Your blessings on Muhammad (ﷺ) and his family, as You did on Ibrahim (عليه السلام) and his family. No doubt You are deserving of all praise and are Venerable. O Allah shower Your abundance on Muhammad (ﷺ) and his family, as You did on Ibrahim (عليه السلام) and his family. No doubt You are deserving of all praise and are Venerable."

After reciting Durood, recite the following supplication:

◆ Supplication

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءَنَا رَبَّنَا اغْفِرْ لِي
وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

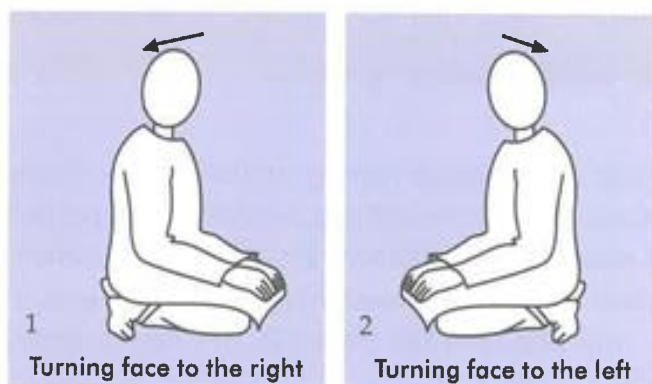
"O my Lord! Make me one who establishes regular Prayer and also raise such among my progeny. O our Lord! Accept my Prayer, O our Lord! Grant forgiveness to me, my parents and (all) the believers on the day when the reckoning will be established."

◆ Salam

Now end the Prayer by turning your face to the right and saying *Salam*:

السلام عليكم ورحمة الله

"Peace be upon you and the Mercy of Allah."



Then turn your face to the left and repeat the same words. In this way, Prayer is completed.

Witr Prayer

The *Witr* Prayer is one that the Prophet ﷺ practised and which he encouraged others to practise. As such, praying *Witr* comes under *Sunnah* al-Muakkadah while according to the Hanafi school of thought, it is *Wajib*. It is performed only in the *Isha* Prayer. There are three *Rak'aat* in *Witr*. The first two *Rak'aat* are performed just like the two *Rak'aat* of *Farz* Prayer. In the last *Rak'aat*, after reciting *Surah-Al-Fatihah* and another *Surah*, while saying *Takbeer*, both hands are raised up just like at the time of starting of the Prayer (women raise their hands till the shoulders), and then *Du'a-e-Qunoot* is recited:

Do you know

Abu Hurairah رضي الله عنه said: "The Holy Prophet ﷺ advised me to do three things and I am not leaving them till I die; to fast for three days of every month, to pray *Salat-ul-Duha* (*Chaasht*) and to pray *Salat-ul-Witr* before I sleep." (*Sahih Bukhari and Sahih Muslim*)

Du'a-e-Qunoot

اَللّٰهُمَّ اِنَّا نَسْتَعِيْنُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِيْ عَلَيْكَ الْخَيْرَ وَنَشْكُرُكَ وَلَا نَكْفُرُكَ
وَنُخْلَعُ وَنَتْرُكُ مَنْ يَّفْجُرُكَ اَللّٰهُمَّ اِيَّاكَ نَعْبُدُ وَلكَ نُصَلِّيْ وَنَسْجُدُ وَاِلَيْكَ نَسْعٰى وَنَخْشَدُ وَنَرْجُوْ
رَحْمَتَكَ وَنَخْشٰى عَذَابَكَ اِنَّ عَذَابَكَ بِالْكَافِرِ مُلْحِقٌ

"O Allah! We ask you for Your help and beg for forgiveness. We have faith in You and depend upon You. We praise You greatly and thank You and are not ungrateful. We isolate ourselves and reject the one who disobeys You. O Allah! We adore and worship only You; we offer Prayer only for You and prostrate only before You. We turn only towards You and hope for blessings only from You. We fear your punishment; surely Your punishment is for the nonbelievers."

Sajdah Sahv

It is sometimes necessary to make up for any mistake made during the prayer. If any *Farz* act is delayed or any *Wajib* act is left out, *Sajdah Sahv* is performed which refers to two prostrations for missing an obligatory act of prayer, unintentionally. These two prostrations are made at the end of Prayer. Most of the scholars, including those from the Maliki, Shafa'i, and the Hanbali Schools, are of the opinion that these two prostrations are made during the Prayer before *Salam*. However, the Hanafi School holds that these two prostrations should be made after making one *Salam* to the right. Here it should be noted that if any *Farz* act like *Takbeer*, *Qir'at*, *Qiyam*, *Ruku* or *Sajdah* is missed, then the Prayer has to be repeated. However, if a *Farz* act has been repeated, the *Sajdah Sahv* will compensate for the mistake.

Once the Holy Prophet ﷺ offered five *Rak'aat* in the *Zuhr* Prayer. He was asked, "Is there an increase in the Prayer?" The Prophet ﷺ said, "And what is it?" The Companions ﷺ said, "You have prayed five *Rak'aat*." So he bent his legs and performed two prostrations* (of *Sahv*). (Sahih Bukhari) Thus the two prostrations of *Sajdah Sahv* made at the end of prayer was a confirmed *Sunnah* of the Holy Prophet ﷺ. It is recorded from Abu Saeed al-Khudri ﷺ that the Holy Prophet ﷺ said:

"If one of you has some doubts during his Salah and he does not recall (the number of Rak'aat) he has prayed, three or four, then he can put an end to his doubt by performing Salah according to what he was certain of (the lesser amount) and then making two Sujood before Salam." (Sahih Bukhari, Shahih Muslim)

* Allah ﷻ made the Holy Prophet ﷺ go through such circumstances, so that his followers could be guided in times of confusion.

Rewards of Nafil (Supererogatory) Prayers

In Prayer, there are virtues that are not found in any other form of worship. *Nafil* Prayer has been legislated to make up for any deficiencies left in the performance of *Farz* (obligatory) Prayers. Abu Hurairah رضي الله عنه reported that the Holy Prophet ﷺ said:

“The first thing that the people will be called to account for on the Day of Resurrection will be the Prayers. Our Lord will say to the angels although He knows better: ‘Look into the Prayer of my servant to see if he observed it perfectly or has been negligent in it. So if he observed it perfectly it will be recorded to his credit, but if he had been negligent in it in any way, Allah will say: See if My servant has any supererogatory Prayers. Then if he has any supererogatory Prayers, Allah will say: ‘Make up for the deficiency in My servant’s obligatory Prayer with his supererogatory Prayers.’ Thereafter, all his actions will be examined in like manner” (Sunan Abu Dawood).

Tahajjud Prayer

This Prayer is offered late at night . It is considered a penance for evil deeds and it erases sins. A person who offers *Tahajjud* Prayer, comes closer to Allah ﷻ. Regarding its legislation in Islam, there are a number of Ahadith that reiterate the importance of *Tahajjud*. It is narrated that the Holy Prophet ﷺ said:

“O people, spread the salutations, feed the people, keep the ties of kinship, and pray during the night while the others are asleep and you will enter Paradise in peace.”
(Al-Mustadraak, Ibn Majah and Tirmizi)

Congregational Prayers

Muslims are instructed to perform congregational prayers in a *Masjid*. Performing the Prayers in congregation is a *Wajib* or *Sunnah Muakkadah*. Only *Farz* Prayers are to be prayed in congregation. While the *Sunnah* and *Nafil* are offered individually. Many Ahadith discuss the superiority and importance of Prayers in congregation. The Holy Prophet ﷺ is reported to have said at different occasions:

“Prayer in congregation is twenty-seven times superior to a Prayer performed individually.” (Sahihain)

“By Him in whose hand is my soul! I have considered ordering a fire to be kindled and then ask someone to lead the people in Prayer. And then go to the men (who did not attend the congregational Prayer) and burn their houses over them.” (Sahihain)

"If there are three men in a village or desert and Prayer is not established among them, then Shaitan takes mastery over them. So be with the congregation since the wolf devours the remote (stray) sheep." (Sunan Abu Dawood)

Muslims are excused from congregational prayers only in case of rain, extreme weather or illness. Muslim women are allowed to join the congregation but offering prayer in their homes is better for them.

Friday Prayer (Salat-ul-Jumah)

Salat-ul-Jumah is a congregational prayer performed on Fridays and replaces the *Zuhr* Prayer. It is compulsory upon every adult Muslim who is sane and free to perform it in congregation. Women may join the congregation or may perform *Zuhr* Prayer instead. Work, business and entertainment are prohibited during the Friday Prayer time. Allah ﷻ says in the Qur'an:

Do you know ?

The Holy Prophet ﷺ said:
"Allah sets a seal on the heart of one who omits three consecutive Friday prayers due to laziness" (Tirmizi).

*"O you who believe! When the call is made for Friday Prayer, then hasten to the remembrance of Allah, and leave aside business. That is better for you, if you know."
(Surah-Al-Jumah, Verse: 9)*

When the *Azaan* is called, four *Rak'aat Sunnah* are offered individually in a low voice. After the second *Azaan*, the *Imam* (Prayer Leader) delivers a *Khutba* (Sermon) which consists of two parts; the first part is based on the explanation of the Qur'anic verses and the other part focuses on the general affairs of the Muslims.

Then *Iqamah** is given which is followed by two *Rak'aat Farz* offered under the leadership of the *Imam*. After that, two *Rak'aat Sunnah* are offered individually. There is no Friday Prayer without a *Khutba*. In Islam, Friday is considered to be the best day of the week. The Prophet ﷺ said:

*"The best day on which the sun rises is Friday.
(On Friday) Adam (ﷺ) was created and on that day he entered paradise and on that day he was expelled from paradise. And the Final Hour will also come to pass on Friday." (Sahih Muslim)*

Do you know ?

The Prophet ﷺ declared *Salah*, "the *Mi'raaj* (ascension) of the *Momin* (believer)."

If a person misses Friday's congregational prayer, he should offer the usual *Zuhr* prayer.

* The second call (to prayer), given immediately before the prayer commences.

Preparations for Friday Prayer

- It is *Sunnah* to cut nails, take a bath (*Ghusl*), wear the best clothes and put on *Etr* (*scent*) before going to perform the Friday Prayer.
- Reciting Surah-Al-Kahf on Friday is another *Sunnah* with great rewards. The Holy Prophet ﷺ said that whoever recites the first ten verses of Surah-Al-Kahf before Friday Prayer will be protected from *Dajjaal* and the punishment of the grave. The Holy Prophet ﷺ also said:

“Whoever recites the entire Surah-Al-Kahf on Friday, Allah will give him a light till the next Friday.” (Baihaqi)

- Muslims should go to the *Masjid* early for the Friday Prayer. The Prophet ﷺ said:

“If one washes himself and then goes to Friday Prayer, it is considered as if he donated a camel for the sake of Allah. However, if he goes in the second hour, then it is considered as if he donated a cow; and if in the third hour, then as if he donated a big sheep; and if in the fourth hour, then as if he donated a chicken; and, if in the fifth hour, then as if he donated an egg. Then, when the Imam starts delivering the sermon, the angels close their registers and listen to it.”
(*Sahih Bukhari and Sahih Muslim*)

- It is important that Muslims go for the Friday Prayer early and listen to the *Khutba* (Sermon) from the very beginning. During the *Khutba*, a Muslim should focus on the lesson of the *Khutba* and avoid distractions. It is forbidden to speak, sleep or do something else while listening to the *Khutba*. The Holy Prophet ﷺ once said:

“If you tell your friend to pay attention on Friday, while the Imam is delivering the Khutba, then you have committed vain talk (which is sinful).” (Sahih Bukhari)

- Muslims should be respectful to others, especially during Friday Prayer. For example, it is disliked to walk between the rows of the people who are sitting during the Friday gathering, unless there is an empty spot to fill.
- The Prophet ﷺ said that there is a special hour on Friday, during which Allah ﷻ will respond to those who make *Du'a* to Him. The Prophet ﷺ encouraged Muslims to remember Allah ﷻ and make *Du'a* to Him at this time. It is also recommended that we send abundant *Durood* (peace and blessings) upon the Prophet ﷺ on Friday.

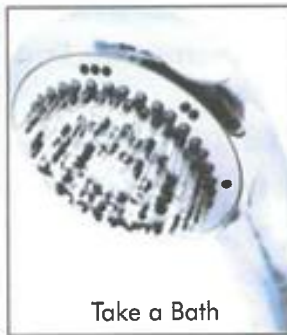
Friday's Sunnah Acts



Clip Nails



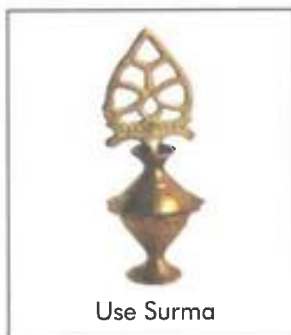
Use Miswak



Take a Bath



Wear Nice Clothes



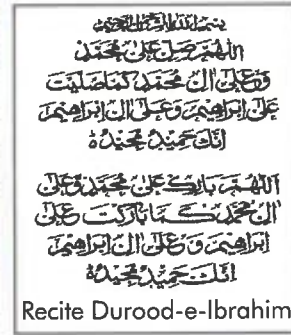
Use Surma



Use Etr (Scent)



Recite Surah-Al-Kahf



Recite Durood-e-Ibrahim

Eid Prayer

Eid prayers are performed on the occasions of the two main Muslim festivals, i.e. **Eid-ul-Fitr** and **Eid-ul-Azha**. Eid-ul-Fitr is celebrated on the 1st of Shawwal, which follows the Ramadan fasting whereas Eid-ul-Azha is celebrated on the 10th of Zil Hajj following the completion of Hajj.

Muslims start the Eid day with the congregational Eid prayer in the morning. Eid prayers are *Wajib* on all those Muslims on whom Friday Prayers are obligated. Eid Prayers are congregational prayers and we cannot perform them individually. These prayers are not a substitute for the *Fajr* prayer. There is no *Qaza* (Delayed Prayer) for Eid Prayer.

Do you know ?

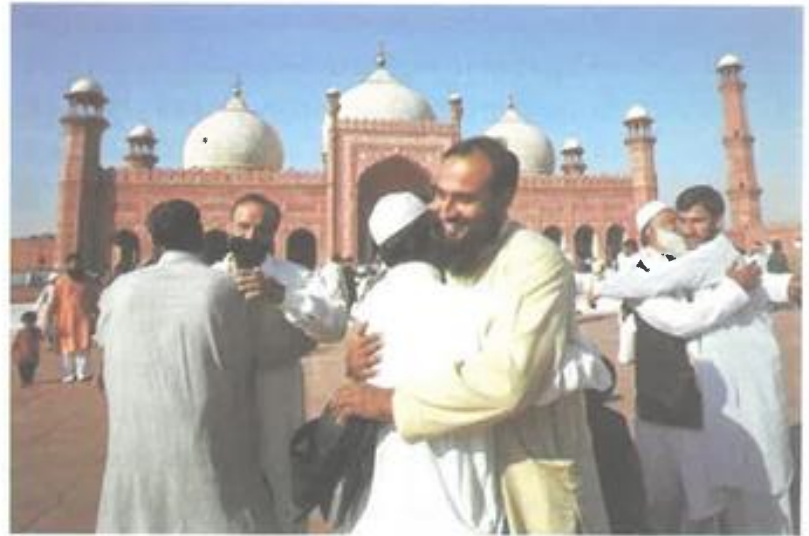
The time for Eid Prayer is anytime after sunrise but before noon. Usually, Eid-ul-Azha Prayer is offered a little earlier than the Eid-ul-Fitr prayer.



Method

The method of prayer for Eid-ul-Fitr and Eid-ul-Azha is the same. For this prayer, no *Azaan* or *Iqamah* is required. The prayer consists of two *Rak'aat*.

When the *Imam* recites *Takbeer-e-Tahrima* in a loud voice, the *Muqtadis* (followers) should also say the *Takbeer* in a low voice, and fold their hands below their navel as in other prayers. Both the *Imam* and the *Muqtadis* now recite the *Sana* in a low voice. After reciting *Sana*, the *Imam* raises both hands upto the ears and says the *Takbeer* in a loud voice. The *Muqtadis* also raise their hands upto the ears and say the *Takbeer* in a low voice. The *Imam* and the *Muqtadis* should then lower their hands and keep them hanging by their sides. They should repeat saying of *Takbeer* and raising and lowering of hands twice. After the third *Takbeer*, the hands are to be folded in the usual manner. The *Imam* shall now recite *Tasmiya*, Surah-Al-Fatihah and some other Surah. The *Muqtadis* should listen attentively and not recite anything. They should only say *Aameen* in a low voice after Surah-Al-Fatihah. After this, the first *Rak'at* should be completed in the usual manner.



In the second *Rak'at*, the *Imam* recites *Tasmiya*, Surah-Al-Fatihah and some other Surah. The *Muqtadis* should only listen attentively and just say *Aameen* after Surah-Al-Fatihah. After this, the *Imam* raises his hands and recites the *Takbeer* in a loud voice. The *Muqtadis* also raise their hands and say the *Takbeer* in a low voice. They should now bring their hands down and keep them hanging by their sides. The hands should be raised and lowered and the *Takbeer* is said two more times. Both the *Imam* and the *Muqtadis* now say one more *Takbeer* without raising their hands and bow down for *Ruku*. The second *Rak'at* should be completed in the same manner.

After the two *Rak'aat* of prayer are over, the *Imam* delivers the *Khutba* in two parts, with a short break in between. In the *Khutba* of Eid-ul-Fitr, the *Imam* revises the payment of *Sadaqat-ul-Fitr**, and in the *Khutba* of Eid-ul-Azha he explains the commandments about the sacrifice of animals. The *Khutba* is *Sunnah* and should be listened to attentively.

It is a sin to omit the Eid prayer without any valid reason, as it is *Wajib* (compulsory).

* A specific amount of charity that has to be taken out and given to the needy, before the Eid prayer, on behalf of every member of the family.

Salat-ul-Janazah (The Funeral Prayer)

When a Muslim dies, the community is obligated to perform *Salat-ul-Janazah* (the funeral prayer) for him or her. It is an important act in Islam and a divine service for the deceased. The Holy Prophet ﷺ commanded it to be done for all the deceased Muslims. It becomes obligatory on all Muslims in the area until some of them perform it. Scholars of Islam call this *Farz-e-Kifayah* which means if some Muslims perform it, they will be rewarded for it and the rest of the community is not obliged to repeat it. The reward for performing and attending *Salat-ul-Janazah* is great. The Holy Prophet ﷺ said:



"Whoever follows a funeral procession and offers the prayer for the deceased, will gain a Qeerat of great reward. And if he follows until the dead person is buried, he will be rewarded two Qeerats." When Abu Hurairah ؓ was asked, "What are the two Qeerats?" He answered: "Great rewards like two huge mountains." (Sahih Bukhari)

Method of Salat-ul-Janazah

The entire funeral Prayer is performed in a standing position as there are no *Sujood*, *Ruku* and *Juloos* in it. Those performing the funeral Prayer should form rows, preferably three, five, seven or nine while facing the *Qiblah*, with the coffin of the deceased placed in front of the *Imam*. The people who are offering the funeral prayer have to first make the intention in the following words:

"I intend offering the funeral prayer for the pleasure of Allah ﷻ the Most High and as a Du'a for the deceased."

After making this intention, when the *Imam* says the *Takbeer-e-Tahreemah*, people should raise both the hands up to their ears just as they do for the *Takbeer* and thereafter, tie their hands below the navel and recite the *Sana*.

After that, they should say *Takbeer* again but should not raise their hands. They should then recite the *Durood*. It is preferable to recite the *Durood-e-Ibrahimi* that is recited in prayer. Then they should again say the *Takbeer* without raising the hands. After this *Takbeer*, they should make *Du'a* for the deceased. Then they should say the last *Takbeer* and say the *Tasleem*. This marks the end of the funeral Prayer.

Qaza (The Missed or Delayed) Prayer

In certain genuine circumstances, when a person is not able to perform the obligatory Prayer within the prescribed time limit, the Prayer must be performed as soon as one is able to do so. The obligatory Prayer performed after the prescribed time is known as *Qaza*. The missed Prayers are offered in the same manner as the regular Prayers are observed. For example, if the *Fajr* Prayer is missed, two *Rak'aat* (*Farz* and *Sunnah*) should be offered as soon as possible, preferably before the time of *Zuhr* Prayer has begun. However, *Sunnah Rak'aat* of *Qaza Zuhr, Asr, Maghrib*, and *Isha* are not offered but the three *Rak'aat* of *Wajib ul Witr* of *Isha* have to be offered.

Qasr (The Shortened) Prayer

Allah ﷻ the Most Merciful has made Prayer easy upon us during the tiring times of travel. He says in the Qur'an:

*"And when you travel in the land, there is no sin on you if you shorten your Salah."
(Surah-Al-Nisa, Verse: 101)*

The act of shortening the Prayers is known as *Qasr*. Not all the prayers are shortened; only *Zuhr, Asr* and *Isha* Prayers which have 4 *Farz Rak'aat* are shortened to 2 *Rak'aat*. The 3 *Wajib-ul- Witr* of *Isha* have to be offered even while travelling. According to most schools of thought, whenever someone wants to shorten his or her prayers while travelling, the following stipulations have to be followed:

- The distance travelled has to be at least 48 miles (77* kilometers) or more.
- One who travels the distance of 48 miles (77 kilometers) and after arriving at his destination, does not intend to remain there for more than 15 days.
- A traveller who intends to stay at his destination for at least 15 days will be considered a traveller for the duration of his or her journey only. However, Ibn Abbas رضي الله عنه reported that:

"During some of his journeys, when the Prophet stayed for nineteen days, we would not pray the complete Salah. However, if we stayed longer than that, we would perform the whole Salah." (Sahih Bukhari)

- According to a number of *Imams* and scholars, a traveller can shorten his Prayers as long as he is away from his hometown and does not know the duration of his stay outside his city. They say that the Holy Prophet ﷺ never set any fixed number of days during which a traveller can shorten the prayer.

* The person who sets out with the intention of eventually travelling three manzils (approx. 77 km) is regarded as a *Musafir* in the *Shariah*. Another groups of scholars believe the minimum distance to be 88.7 Kilometers.

- If a resident is praying behind a travelling *Imam* in a congregational prayer, he must complete his remaining two *Rak'aat* after the *Imam's Tasleem*, but if a traveller is saying his prayer after a resident *Imam*, he has to complete his four *Rak'aat* and is not allowed to make *Qasr* even if he joins the *Salah* in the third *Rak'at*.

Private Prayer (Du'a)

Allah ﷻ is the Solver of all our difficulties and problems. We seek help from Him in adversities and turn to Him for guidance and relief. Such invocation is called *Du'a*. Allah ﷻ says in the Qur'an:

"...Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism) and ask Me for anything] I will respond to your (invocation)..." (Surah-Al-Momin, Verse: 60)

The Qur'an teaches us to pray and ask for Allah's ﷻ help and guidance. We must know the way to ask for His forgiveness and protection. Surah-Al-Fatihah is an example of invocation given by Allah ﷻ for our guidance. The Qur'an says about *Du'a*:

"When My servants ask you (the Holy Prophet ﷺ) concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calls on Me: Let them also, with a will, listen to My call, and believe in Me, that they may walk in the right way."
(Surah-Al-Baqarah, Verse: 186)

According to a Hadith, *Du'a* is the weapon of a believer. The Prophet ﷺ is reported to have said:

"Nothing can avert the decree of Allah except supplication, and nothing increases life except virtuous deeds." (Tirmizi)

"Nothing is dearer to Allah than one's supplication to Him." (Tirmizi, Ibn Majah)

"And He gives you of all that you ask for..." (Surah Ibrahim, Verse: 34)

Allah ﷻ is Eternal and Absolute and does not need our prayers. It is we who need His help, guidance and protection. He bestows His blessings, without being asked, to the believers and the nonbelievers in the same manner.

Do you know

It is strictly forbidden in Islam to invoke the assistance of Prophets, Saints or Angels etc. We must only ask Allah ﷻ for help, guidance or support of any kind. To ask or beg anyone besides Allah ﷻ to grant any wishes or answer the prayers is *shirk*.

However we need to pray to Allah ﷻ for our own consolation and spiritual uplifting. There are no prerequisites for private prayer. It can be invoked at any time, in any language at any place. We can be vocal or pray silently in our heart. Allah ﷻ says in the Qur'an:

"And if you (O Muhammad ﷺ) speak (the invocation) aloud, then verily, He knows the secret and that which is yet more hidden." (Surah TaHa, Verse: 7)

Before starting the *Du'a*, we should send blessings on the Prophet ﷺ and then seek Allah's ﷻ forgiveness, His guidance and mercy. We should invoke in the favourable moments and occasions which are mentioned in different Ahadith.

Favourable Moments for Acceptance of Du'a

- On Fridays
- After every *Farz* Prayer
- In the later half of the night
- In the month of Ramadan
- At the time of breaking a Fast
- Between *Azaan* and *Iqamah*
- On the day of *Arafah*
- During the *Sajdah*
- At the time of rainfall
- While travelling



Benefits of Prayer

● Direct Communication with Allah ﷻ

The greatest benefit of prayer is that it is a form of direct communication of a believer with Allah ﷻ without any intermediary. It is the chief reason why Prayer was dearest to the Holy Prophet ﷺ. Once, he declared that the Prayer of a believer is his own ascension in which he is raised to the presence of Allah ﷻ. He asked the Companions ﷺ to offer their Prayer as if they were standing in front of Allah ﷻ. He said:

"You should worship Allah, as if you see Him; if you do not see Him, He surely sees you."
(Sahih Muslim)

- **Complete Submission to Allah ﷻ**

Basically, Prayer consists of recitations from the Qur'an and glorification of Allah ﷻ accompanied by various bodily postures, such as standing, bowing, prostrating etc. Through these postures, a believer shows his insignificance, submission and humility to Allah ﷻ. The Qur'an states:

"Successful indeed are the believers. Those who offer their Salah (prayers) with all solemnity and full submissiveness." (Surah-Al-Mominun, Verses: 1-2)

When a Muslim faces the *Qiblah* (the direction of prayer) he knows that he must turn his heart away from all other things except Allah ﷻ. When he realises that he is standing in front of Allah ﷻ, having folded his hands and arms, it is a sign of humility and defeat in front of Allah ﷻ. In this posture, a Muslim also brings to mind the Day of Judgement when he will have to stand and account for his deeds. Thus, Prayer reminds the believer of his total dependence on Allah ﷻ for everything.

- **Strengthening Faith and Developing Taqwa (Piety)**

Prayer strengthens the faith of a believer and reminds him that he has to follow all the commandments given by Allah ﷻ and he is constantly reminded that Allah ﷻ is watching all his deeds. Prayer develops *Taqwa* (Piety) and fear of Allah ﷻ in him. A person who prays to Allah ﷻ five times a day not only affirms his faith in the unity of Allah ﷻ, he is also conscious of his duties towards his fellow beings. The Qur'an says:

"Those who believe in the unseen, are steadfast in prayer and spend out of what We have provided for them." (Surah-Al-Baqarah, Verse: 3)

- **Refrain from Doing Evil**

This continuous reminder also keeps the conscience of a believer alive and functioning in a proper manner. As a result, the believer always tries to refrain himself from doing wrong and do good deeds. Hence, Prayer protects a believer from doing evil and keeps him away from sins. The Qur'an confirms this in the following words:

"Establish Prayer, for verily Prayer restrains from shameful and unjust deeds." (Surah-Al-Ankaboot, Verse: 45)

- **Removal of Past Evil Deeds**

Prayer also removes our past evil doings. Once the Holy Prophet ﷺ said that after ablution, if one stands for *Salah*, praises Allah ﷻ and shows wholehearted devotion to Him, then his sins would depart leaving him as innocent as he was on the day of his birth. At another occasion, he asked his Companions :

“Do you believe that dirt can remain on a person who bathes five times a day in a stream running in front of his door?” The Companions  replied that no dirt can remain on his body. The Prophet ﷺ remarked, ‘so exactly similar is the effect of prayer offered five times a day. With the grace of Allah, it washes away all sins. Ablution washes out physical dirt while Prayer wipes out the spiritual ones.’” (Agreed)

Thus, from this Hadith, it can be seen that Prayer eradicates the evil deeds committed in the past.

- **Source of Inner Peace and Patience**

Prayer is also a source of blessings for a believer which bring solace and peace to him. By offering prayers, a person becomes satisfied with his current life and finds a course of inner peace and stability. He realises that this life is temporary so he is least concerned with the race to acquire all sorts of worldly riches which can only bring him sorrows and worries. Prayers develop such qualities in us which help us to face all the difficulties of life with patience. The Qur'an states:

“Therefore, be patient with what they say and celebrate (constantly) the praises of thy Lord before the rising of the sun and before its setting.” (Surah Taha, Verse: 130)

- **Promotion of Brotherhood and Equality**

Prayer links the believers together as it is a shared act and teaches them brotherhood. When the *Muazzin* calls the *Azaan*, all the believers rush to the *Masjid* and offer their prayers in perfect harmony and coordination. They all bow down in front of their Lord together and say *Salam* together. Furthermore, the believers, in all parts of the world turn their faces towards the same point, the Ka'abah in Makkah. This reminds them of the unity of the Muslim community.

Prayer also teaches the believers equality as it assembles the highest and lowest inhabitants of a locality five times a day, in perfect parity. All of them stand together, in the same row, shoulder to shoulder behind the same *Imam* and bow before Allah ﷻ. Thus prayer reminds them that all of them are equal in the eyes of Allah ﷻ, regardless of their status or wealth.

- **Cleanliness**

Prayer also promotes physical cleanliness in the life of a Muslim. In order to observe the prayer, a believer has to perform ablution and make sure that his clothes and the praying area are clean. Furthermore, bathing in certain conditions is a prerequisite for the validity of prayer. Thus, a believer who prays regularly has to be constantly in a clean and pure state and in this way he leads a healthy life. The Qur'an states:

"Allah loves those who make themselves pure." (Surah-Al-Tauba, Verse: 108)

The Holy Prophet ﷺ said:

"Purification is the key to prayer..." (Musnad Ahmad)

"Cleanliness is half of Faith." (Sahih Muslim)

- **Punctuality, Alertness of Mind and Self-Control**

Prayer keeps a believer's mind in an alert state and it also teaches him punctuality as he has to offer *Salah* at fixed times during the day. The Qur'an states:

"Prayer at fixed hours has been enjoined upon the believers." (Surah-Al-Nisa, Verse: 103)

Do you know ?

Salah is direct communication with Allah ﷻ, the Lord of the worlds, and provides an opportunity to open up our heart before our Creator.

It also teaches him self-control and discipline. A person who gets up early on a cold winter morning or stands under intense heat during the summer, to offer prayers, learns to control his desires and becomes steadfast and capable of enduring hardships in life.

It is important for us to bow down in front of our Lord five times a day. Without Prayer, it is not possible for us to maintain a strong link with Allah ﷻ. It is important to remember that *Salah* (Prayer) is the first act that we will be held accountable for on the Day of Judgement. The Holy Prophet ﷺ said:

"The first act that the slave will be accountable for on the Day of Judgement will be the Salah (Prayer). If it is good, then the rest of his acts will be good. And if it is evil, then the rest of his acts will be evil." (At-Tabarani)

Importance of Masjid in the Communal Life of Muslims

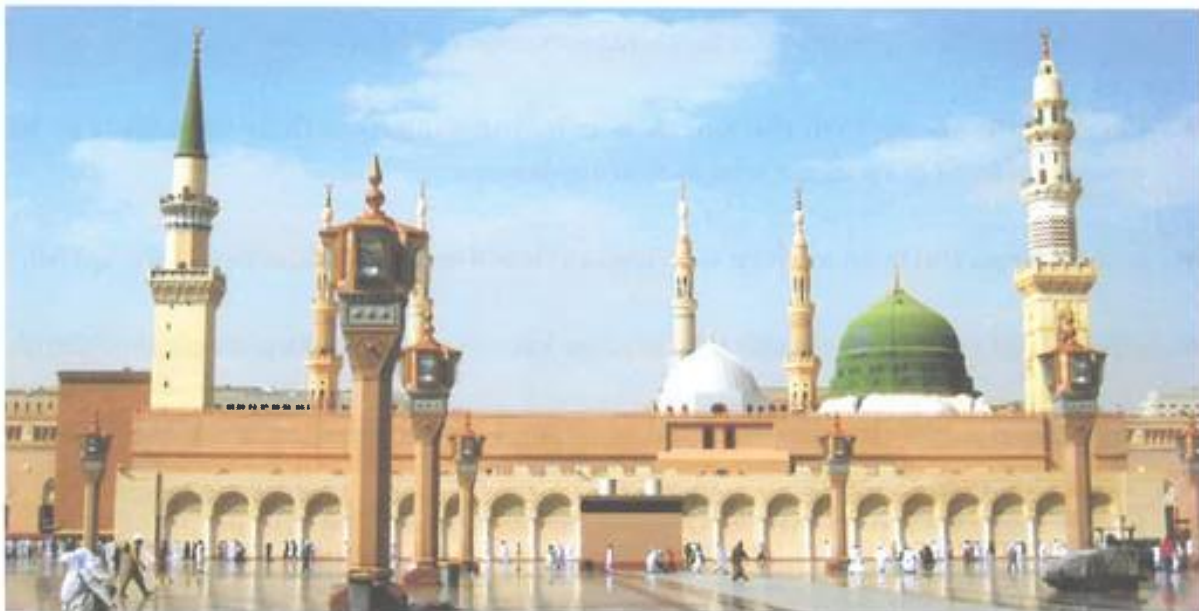
Masjid is an Arabic word, that is derived from the root word *Sujd* which means, 'prostration'. A *Masjid* is a 'House of Allah' ﷻ regarding which the Qur'an says:

*"And the Masajid are for Allah (Alone); so invoke not anyone along with Allah."
(Surah-Al-Jinn, Verse: 18)*

In Islam, a *Masjid* serves not only as a place for ritual worship but as an educational, social and political centre also. To offer *Salah* (Prayer) in congregation earns multiple rewards. The Prophet ﷺ himself was so fond of spending his time in the *Masjid* that during his last illness when he could not even stand properly, he came out of his house with the help of two men, dragging his feet on the ground, and joined the congregation for the prayer. He is reported to have said:

"The person whose heart remains inclined to the Masjid, will be provided with a place right under the shade of the Divine Throne." (Sahih Bukhari)

After his migration, the Holy Prophet ﷺ laid the foundation of the Islamic state by building a *Masjid* in Madinah for the Muslim community. The Masjid-e-Nabwi ﷺ, which stands to this date, became the hub of all important activities. It was not only dedicated for collective worship but also served as an educational and administrative centre. The *Suffah* that was adjacent to it, became the first educational institute where Companions like Abu Hurairah ؓ spent day and night in acquiring the knowledge of the Qur'an and *Sunnah*. The Holy Prophet ﷺ and later the Rightly-Guided Caliphs used to receive Muslim as well as non Muslim delegations in this *Masjid*.



It served as a council hall where all administrative and judicial affairs were settled. All important announcements regarding the military and political matters were also made from the *Masjid*. It also served as a treasury for the collection and disbursement of *Zakat*. Since the head of the state or his representative was responsible to lead the daily Prayer, this routine provided opportunities to the common people to meet them and share their concerns.

In Islam, the *Masajid* are the most revered places for the Muslims as they not only serve as a platform for educational and spiritual training but also play a vital role in strengthening the bond of fraternity and brotherhood between the community members. The *Masjid*, in fact, is the pivot around which revolve the whole life of the Muslim community. Thus, in order to keep the Islamic spirit alive and active, to create and sustain the feeling of brotherhood and bind them together in a body, it is essential that the Muslims offer congregational prayers in the *Masjid*.

Respect and Reverence of Masjid

- While entering the *Masjid*, one should place the right foot first in the *Masjid*, and after invoking Allah's ﷻ blessings for the Holy Prophet ﷺ, should recite the following Du'a:

"O Allah! open for me the doors of Your mercy." (Sahih Muslim)

- After entering the *Masjid*, one should offer two Rak'aat of *Tahiyyatul Masjid*. The Holy Prophet ﷺ has said:

"When any of you enters a Masjid, he should not sit till he has observed two Rak'aat of prayer." (Sahih Bukhari, Sahih Muslim)

- One should not disturb the worshipers by jumping over their shoulders or by passing in front of someone who is offering prayers.
- It is disrespectful to sit or sleep with legs stretched out in the direction of the *Qiblah*.
- One should not indulge in idle talk, or raise his voice while talking inside the *Masjid*.
- One should avoid eating garlic or onion, or smoking before going to the *Masjid*.
- Children should also be trained to follow the etiquettes of the *Masjid*.
- Buying or selling is also prohibited inside the *Masjid*.

3. Sawm (Fasting)

Importance of Fasting

Fasting is the fourth pillar of Islam. It was made obligatory in 2 A.H. when Allah ﷻ revealed the following verse in the Qur'an:

"O you who believe! Fasting is prescribed to you as it was prescribed to those before you so that you may (learn) self restraint." (Surah-Al-Baqarah, Verse: 183)

Sawm (Fasting) generally means "to abstain from something". In *Shariah*, it means to abstain from food, drink, smoking and sexual relationship with the spouse from *Fajr* (dawn) until *Maghrib* (sunset), with the explicit intention of doing so for the sake of Allah ﷻ.



Muslims during Iftaar in a Masjid.

A Muslim must fast during the month of Ramadan. This month is significant, because the Qur'an was first revealed in Ramadan. Allah ﷻ says:

"Ramadan is the month in which the Qur'an was sent down as a guidance for mankind and as clear proof for guidance and criterion (between right and wrong). So everyone of you who is present (at his home) during that month should spend it in fasting." (Surah-Al-Baqarah, Verse: 185)

There is great reward for the people who fast. About this, the Holy Prophet ﷺ said:

"There is a gate to Paradise that is called Ar-Rayyan. On the Day of Resurrection it will say, 'Where are those who fasted?' When the last [one] has passed through the gate, it will be locked." (Sahihain)

Fasting is an essential attempt to seek nearness to Allah ﷻ and to increase one's piety. During this time, a Muslim must not only abstain from eating, drinking and sexual relationship but also avoid evil thoughts. One of the aims of fasting is to control one's worldly desires and focus mostly on devoting oneself to Allah ﷻ. Also, through fasting, one is able to sympathise with those who are less fortunate.

Virtues of Fasting

According to a Hadith, on the Day of Resurrection, *Sawm* (fast) and the Qur'an shall be the two intercessors for the servant of Allah ﷻ. The Holy Prophet ﷺ said:

"The fast and the Qur'an are two intercessors for the servant of Allah on the Day of Resurrection. The fast will say, 'O Lord, I prevented him from his food and desires during the day. Let me intercede for him.' The Qur'an will say, 'I prevented him from sleeping at night. Let me intercede for him.' And their intercession will be accepted."
(Musnad Ahmad)

Moreover, through fasting, Hellfire is moved away from the believer. The Prophet ﷺ said:

"No servant fasts on a day in the path of Allah except that Allah removes the Hellfire seventy years further away from his face." (Sahihain)

Though people dislike the bad breath emanating from the mouth of a person who is fasting, its importance can be gauged from the following Hadith, as the Prophet ﷺ said:

"...By the One in whose hand is the soul of Muhammad (ﷺ), the (bad) breath of the one who is fasting is better in the sight of Allah on the Day of Resurrection than the smell of musk. The one who is fasting is happy at two times: when he breaks his fast he is happy with it, and when he meets his Lord, he will be happy that he fasted."
(Sahih Muslim)

Method of Fasting in Ramadan

Fasting in Ramadan is followed by the *Taraweeh* prayers offered after the Ramadan moon is sighted. The fast starts from dawn. Prior to this, people get up before dawn and take *Suhoor* (commonly known as *Sehri*) which is a pre-dawn meal. It is a *Sunnah* to take *Suhoor* before the *Azaan* of *Fajr* because it sustains them and they do not feel fatigue due to lack of food or drink. The Holy Prophet ﷺ encouraged the Muslims to take *Suhoor* by saying that the *Ummah* will stay safe from trials as long as they continue eating until the last permissible moment before dawn.

The *Niyat* (intention) to fast is a necessary act but it is not necessary to express the intention verbally. This intention can be made verbally because it is permissible but not mandatory. The intention of fasting must be made before *Fajr*, as the Prophet ﷺ said:

"Whoever does not determine to fast before Fajr will have no fast (that is, it will not be accepted)." (All Sunan and Musnad Ahmad)

For making the intention, one should say:

وَبَصَوْمِ غَدٍ نَوَيْتُ مِنْ شَهْرِ رَمَضَانَ

"I intend to keep tomorrow's fast of Ramadan."

The duration of a fast is from dawn till sunset. During that time, it is forbidden to eat, drink, smoke or consume substances like medicines and drugs. The Qur'an states:

"...and eat and drink, until the white streak of dawn appears to you distinct from the blackness (of night); then complete your fast till the night appears;..."

(Surah-Al-Baqarah, Verse: 187)

The fast of Ramadan acts as an annual refresher course for the Muslims as it trains a believer to stay physically, mentally and spiritually fit throughout the following year. During the fast, Muslims not only take extra care to observe Allah's ﷻ commandments such as offering five daily prayers, reciting the Qur'an and abstaining from shameful deeds, they also get involved in lots of charity work. They demonstrate utmost patience and generosity by curbing their selfish desires, overcoming all sorts of negative thoughts for others and sympathising with the needy and poor. Thus the entire Muslim community shares the joy of fasting and the blessings of Ramadan.



Different food items for Iftar.

The fast breaks with the *Azaan* of *Maghrib*. Following the *Sunnah*, Muslims break the fast with dry or fresh dates. It is known as *Iftar*. People also enjoy different kinds of delicious foods at *Iftar*. It is a *Sunnah* to break the fast immediately on hearing the *Azaan*. The *Du'a* to break the fast is as follows:

اَللّٰهُمَّ اِنِّىْ لَكَ حُمْتُ وَبِكَ اَمْنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَعَلَى رِزْقِكَ اَفْطَرْتُ

"O Allah! I have observed the fast for Your sake and I believe in You, and I put my trust in You and broken it with the provision You have bestowed me with."

(Sunan Abu Dawood)



Taraweeh Prayers in Al-Aqsa Masjid in the night of Ramadan.

Taraweeh Prayers

After the *Iftar* and *Maghrib* prayer, the Muslims offer the specific *Taraweeh* Prayers during the month of Ramadan, which are *Sunnah* for both men and women, and they are to be performed after the obligatory *Isha* and before the *Witr Rak'aat*. They should be prayed in sets of two *Rak'aat* each. Although it is not mandatory to read the complete Qur'an in *Taraweeh* Prayers, and most of the people do not do so, it is preferable to read one *Juzz** each night so that by the end of Ramadan, the entire Qur'an is revised. Abu Hurairah رضي الله عنه reported that the Holy Prophet ﷺ would encourage people to perform these special prayers during Ramadan, without commanding them as obligatory. He said:

"Whoever prays during the nights of Ramadan (Taraweeh) with a firm belief and hoping for reward, all of his previous sins would be forgiven."
(Sahih Bukhari, Sahih Muslim)

Aitikaf (Retreat)

During the last ten days of Ramadan, Muslims intensify their worship and devotion. Many believers opt for *Aitikaf*, in order to meditate and worship Allah ﷻ, with full concentration. *Aitikaf* is performed in Ramadan in the last 10 days (from the evening of 21st to 30th). Male members meditate in the *Masjid* where they remain busy in praying to Allah ﷻ, day and night, and do not get involved in worldly affairs. Women prefer to sit in *Aitikaf* in their homes.

Laila-tul-Qadr

The month of Ramadan has the unique night of *Laila-tul-Qadr* (the Night of Power) in which the Qur'an was revealed. According to the Qur'an, praying in the night of *Qadr* is similar to worship for one thousand months.

* *Juzz* is one-thirtieth portion of the Qur'an.

Allah ﷻ says:

“The night of Al-Qadr (Decree) is better than a thousand months (i.e. worshipping Allah in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months).” (Surah-Al-Qadr, Verse: 3)

The believers have been instructed to search for this great night in the last odd nights (21st, 23rd, 25th, 27th and 29th) of Ramadan. Ayesha رضي الله عنها and Ibn Numair رضي الله عنه reported that the Holy Prophet ﷺ said:

“Look for Laila-tul-Qadr in the last ten nights of Ramadan.” (Sahih Muslim)

Supplication of Laila-tul-Qadr

اللَّهُمَّ إِنَّكَ عَفُوفٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي ط

“O Allah, You are the Most Forgiving, and One Who loves forgiving, therefore forgive me.” (Tirmizi)

Eid-ul-Fitr

The completion of fasting during Ramadan is marked with Eid-ul-Fitr which is celebrated on the 1st of Shawwal. Anas رضي الله عنه reported:

“When the Prophet (ﷺ) came to Madinah they had two days of sports and amusement. The Prophet (ﷺ) said, “Allah, the Exalted, has exchanged these days for two days better than them, the day of breaking the fast (Eid-ul-Fitr) and the day of sacrifice (Eid-ul-Azha).” (Sunan-An-Nasai)

It is *Sunnah-Al-Muakkadah* as the Prophet ﷺ always performed them and he ordered men and women to go out to attend them. It is preferred to make *Ghusl*, apply *Etr* and put on one's best attire on the occasions of the two Eids. Thus Muslims celebrate this occasion by wearing their best clothes, giving charity, i.e. *Sadaqa-tul-Fitr* and gathering in the *Masjid* (or open ground) where they offer 2 *Rak'aat* Eid Prayers and listen to the *Khutba* delivered by the *Imam*.



Eid celebrations in Thailand.

Ibn al-Qayyim wrote:

"The Holy Prophet ﷺ used to wear his most beautiful clothes and he had a special cloak that he would wear on the two Eids and Jumah."



Muslim children in India and Saudi Arabia celebrating Eid.

People who are Exempted from Fasting

Scholars agree that the Ramadan fasting is obligatory upon every sane, adult and healthy Muslim male and female who is not travelling. However, children under the age of puberty, and insane persons are exempted from observing the fast and no compensation or any other substitute is enjoined on them. Apart from these, some other people are also exempted from the Ramadan fasting due to certain conditions, but they have to pay *Fidyah*, a ransom, and later make up for the missed days of fasting.

- Elderly men and women who are too old and feeble, and those who have to perform difficult jobs under harsh conditions, like, when a soldier who is defending his country, or those people who cannot find any other way to support themselves are permitted to postpone their fasts. Such people are allowed to postpone their fast because such a practice would place too much hardship on them. They are obliged to feed one poor person (Miskeen) twice a day for every fast that they miss.
- People who are severely ill or are travellers, are also allowed to break their fasts during Ramadan. However, later they must make up for the days they missed. Allah ﷻ says in the Qur'an:

"But if any of you is ill or on a journey, the same number (should be made up) from other days." (Surah-Al-Baqarah, Verse: 184)

- If a person, who is a resident and healthy, is overcome by hunger and/or thirst, and fears that he may die because of it is also allowed to break the Ramadan fast. However, as his condition improves, he must make up for the day of fasting that he missed.
- As for menstruating women and women with post childbirth bleeding, scholars agree that it is obligatory for them to postpone the fast and make up for the missed days later. However, they are not obliged to pay *Fidyah* (the ransom). Ayesha رضي الله عنها said:

"When we would have our menses during the lifetime of the Holy Prophet ﷺ, we were ordered to make up for the fasts that we had missed but were not ordered to make up for the prayers that we had missed." (Sahihain)

- Likewise pregnant women and feeding mothers, if they fear for themselves or for the baby, can postpone the fast and pay the *Fidyah* ransom (meaning: feed one poor person twice a day) but later, they have to make up for the missed days.

Conditions for Missing or Breaking the Fast of Ramadan

If a person is ill or too weak and he is sure that he will not be able to keep the fast of Ramadan then he must pay the compensation either in the form of money or grain. This is called **Fidyah**. *Fidyah* is the feeding of two meals to a needy person for every missed fast. The scholars agree on the rate of minimum *Fidyah* that it is an amount equivalent to $2\frac{1}{4}$ kg of wheat (per meal) for two times a day, for at least one needy person. Later, when the person recovers from illness, he should make up for the missed fasts by observing **Qaza** fasts. i.e. fasting during any other month after Ramadan.

If a person begins his fast but later becomes so sick that there is a danger that he may die of thirst or weakness, then the fast may be broken. In such a case, only a *Qaza* fast is necessary after he recovers.



Different kinds of food at Iftaar.

If a person intentionally breaks the fast by eating or drinking or by having relationship with the spouse, a set of penalty, known as *Kaffarah*, shall apply. These exist in two forms, of which the person must choose any one:

1. Fasting for 60 consecutive days or
2. Feeding 60 people (two meals per day) for 30 days or
3. Paying an equivalent amount in cash .

Do you know ?

Eating or drinking by mistake does not break one's fast. That fast should be completed in the prescribed manner.

Ad-Dhahabi wrote that:

"According to the scholars, anyone who leaves the fast of Ramadan without being sick is worse than a fornicator or an alcoholic. In fact, they doubt his faith (Iman) and they suspect that he might be a Zindiq (disbeliever) and one of those who destroy Islam."

Forbidden days for Fasting

- **The Days of Eid-ul-Fitr and Eid-ul-Azha**

Scholars agree that to fast on the days of Eid-ul-Fitr and Eid-ul-Azha is prohibited whether the fast is obligatory or voluntary. Umar ؓ had testified that the Holy Prophet ﷺ forbade to fast on these two days. (Musnad Ahmad)

- **The Days of Tashreeq***

Likewise it is not permissible to fast during the three days following the Eid-ul-Azha (*Ayyamut Tashreeq*). Ibn Abbas ؓ reported that the Holy Prophet ﷺ, had sent a person to announce:

"Do not fast on these days, as they are days of eating, drinking and rejoicing with one's family." (At-Tabarani in his Al-Awsat)

- **Only on Fridays**

Most scholars say that the prohibition of fasting on Friday (only) is one of dislike, not one of complete forbiddance. However, if one fasts on the day before or after it, or if it is a day that one customarily fasts on (for example, the 13th, 14th, or 15th of the month), or if it is the day of Arafah or Ashurah, then it is not disliked to fast on such a Friday.

Do you know ?

The Holy Prophet ﷺ used to fast on every Monday and Thursday.

* 11th, 12th and 13th of Zil Hajj. (Also see footnote on page 242)

● To Fast Every Day of the Year

It is forbidden to do so because there are certain days of the year on which one is not allowed to fast. The Holy Prophet ﷺ said:

“There is no (reward for) fasting for the one who perpetually fasts.” (Sahihain)

Voluntary Fasts

- Six days of the month of Shawwal. The Holy Prophet ﷺ said:

“Whoever fasts during the month of Ramadan and then follows it with six days of Shawwal will be (rewarded) as if he had fasted the entire year.” (Sahih Muslim)

- The first ten days of Zil Hajj, especially the day of Arafah, for those who are not performing the pilgrimage.
- Fasting during the month of Muharram, especially on the 10th of Muharram (the day of Ashurah) and the days immediately preceding and following it.
- Fasting on Mondays and Thursdays.
- Fasting on the three consecutive full-moon days, *Ayyam-ul-Beed* i.e. 13th, 14th and 15th (or 14th, 15th and 16th, depending on full moon) of every lunar month.
- Fasting on alternate days.

Do you know ?

Ayesha (رضي الله عنها) reported “I have never seen the Prophet ﷺ fast more in a month than he did in Sha’ban (Agreed)”

Benefits of Fasting

There are many benefits of Fasting. Many scholars have mentioned numerous reasons. However, we will mention only a few of them:

Spiritual Benefits

- Fasting is a means that makes us feel grateful to Allah ﷻ and thank Him for all His blessings.
- It is a means of giving up *Haraam* things, because if a person can give up *Halaal* things in order to please Allah ﷻ and for fear of His anger and displeasure, then he will be more likely to refrain from *Haraam* things. It helps us overcome the *Nafs-e-Ammara* and weakens the effects of the whispers (*Waswaas*) of *Shaitan*.

- The fasting of Ramadan changes the entire course of a person's daily life. When he fasts in the proper manner, the believer is in control of himself and exercises full command over his passions and desires, and learns to resist all evil temptations. The Holy Prophet ﷺ is reported to have said:

"Whoever does not give up forged speech and evil actions, Allah is not in need of his leaving his food and drink." (Sahih Bukhari)

- A person who is fasting is training himself to remember that Allah ﷻ is always watching. Hence, he gives up the things that he desires, even though he is able to take them because he knows that Allah ﷻ can see him. He fasts only to please Allah ﷻ and satisfy his own conscience by being faithful in secret and in public. Fasting teaches us self-control and self-restrain. The Qur'an states:

"O you who believe, fasting has been prescribed for you as it was prescribed for those before you so that you may restrain against sins." (Surah-Al-Baqarah, Verse: 183)

- It makes a person develop an attitude of simplicity towards this world and its desires.

Social Benefits

- It inculcates a sense of fraternity and solidarity with the whole Muslim *Ummah*.
- It develops empathy for the poor as the person who is fasting realises the ordeals of people who are deprived of essential commodities and go hungry for days. Thus that person responds to the needs of his fellow beings.

Medical Benefits

- When a believer thrives on simple food, twice a day, this long gap allows the body to rid itself of toxic substances that can cause serious illness and obesity.
- It can help to reduce the effects of cholesterol and to guard the body from picking up excess weight.

Psychological Benefits

- Fasting helps the person to adjust himself in any changed situation. During Ramadan, as the entire course of his daily life is changed, he later moves along in his life satisfactorily and is able to overcome the hardships of life.

- It enables us to control our irrational desires and inculcates patience, willpower and determination.

Economic Benefits

During the month of Ramadan, the rich spend generously on the poor and needy people. This helps the poor to fulfill their needs for at least a month in the year. The Qur'an states:

"...And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a Miskeen (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that your fast is better for you if only you know." (Surah-Al-Baqarah, Verse: 184)

The Holy Prophet ﷺ said:

"During Ramadan, the provisions of the believers are increased." (Mishkat)

Things that Make One's Fast Void

- Intentional eating or drinking.
- Smoking.
- Sexual relation.
- Taking or injecting medicines.
- By allowing anything to enter through the mouth into the interior parts of the body.
- If a person deliberately vomits (at least a mouthful).

The Holy Prophet ﷺ said:

"If one of you is fasting, he should avoid sexual relation with his wife and quarrelling, and if somebody should fight or quarrel with him, he should say 'I am fasting'."
(Agreed)

4. Zakat (Poor Due)

Importance of Zakat

Zakat is an important and practical pillar of Islam as well as an obligatory act. It was made *Farz* (obligatory) in the second year of Hijrah. The term is derived from the Arabic verbal root "*Zakah*", meaning "to increase", "to purify" and "to bless". It is the charity that is defined as the portion of a man's wealth that is designated for the poor and



needy. Payment of *Zakat* is compulsory on every adult, free Muslim who owns money or property to the prescribed extent called *Nisab*, with the condition that such property or wealth remained in his ownership for one complete lunar year. In the Qur'an, it has been associated with the commandment to keep up the *Salah*, in 82 verses:

"And perform Salah and give Zakat and bow down yourselves with obedience to Allah along with those who bow down (in worship)." (Surah-Al-Baqarah, Verse: 43)

"And perform Salah and give Zakat and whatever of good (deeds that Allah loves) you send forth for yourselves before you, you shall find it with Allah. Certainly, Allah is All-Seer of what you do." (Surah-Al-Baqarah, Verse: 110)

"It is not righteousness that you turn your faces towards east and west (in prayers); but righteousness is that one who believes in Allah, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans and to the poor and to the wayfarer, and to those who ask, and to set slaves free, performs Salah and gives the Zakat, and who fulfill their covenant when they make it, and who are (the patient ones) in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are pious." (Surah-Al-Baqarah, Verse: 177)

"The believers, men and women, are allies of one another, they enjoin good and forbid evil; they perform As-Salat and give the Zakat and obey Allah and His Messenger (ﷺ) Allah will have His Mercy on them. Surely Allah is All-Mighty, All-Wise." (Surah-Al-Tauba, Verse: 71)

It was reported by At-Tabarani* on the authority of Ali ؓ that the Prophet ﷺ said:

“Allah has enjoined upon rich Muslims a due (Zakat) to be taken from their properties corresponding to the needs of the poor among them. The poor will never suffer from starvation or lack of clothes unless the rich neglect their due. If they do, Allah will surely hold them accountable and punish them severely.” (Fiqh-us-Sunnah)

Zakat is an act of worship, performed through giving away of a specific amount of one's wealth as commanded by Allah ﷻ. The Holy Prophet ﷺ described *Zakat* as wealth taken from the rich and distributed among the poor. It is a welfare tax paid by a *Sahib-e-Nisab* Muslim, and its aim is to improve the conditions of the poor people. As for the giver, payment of *Zakat* not only purifies his wealth and his heart, Allah ﷻ promises abundant rewards for him in the Hereafter.

“Verily, the pious will be in the midst of Gardens and Springs (in Paradise), taking joy in the things which their Lord has given them. Verily, they were before this good-doers. They used to sleep but little by night invoking their Lord (Allah ﷻ) and praying, with fear and hope. And in the hours before dawn, they were (found) asking (Allah ﷻ) for forgiveness and in their properties there was the right of the beggar and the poor who does not ask the others.” (Surah-Az-Zariyat, Verses: 15-19)

Importance of Zakat in the Light of Ahadith

It is narrated in Ahadith that when the Holy Prophet ﷺ sent Muaz bin Jabal ؓ to Yemen, he advised him, saying:

“Certainly you will come across a people, the People of the Book. Call them to bear witness that there is no God but Allah and that Muhammad ﷺ is the Prophet. If they submit to that, teach them that verily Allah has made obligatory upon them Prayer for five times a day and night. If they submit to that, teach them that verily Allah has made obligatory over them Zakat which will be taken from the rich and will be given to the poor among them. If they then obey that, it will be your duty to take care of their lawful properties; and fear the invocation of the oppressed, because between it and Allah, there is no screen.” (Sahih Bukhari and Sahih Muslim)

Abu Hurairah ؓ has reported that the Holy Prophet ﷺ said that:

“Allah ﷻ, said: ‘O son of Adam, spend! I will spend on you...’” (Sahih Muslim)

* Chain of transmission is authentic; according to Sayid Sabiq author of *Fiqh-us-Sunnah*.

"There is never a day wherein the servants (of Allah ﷻ) get up at morn, but are not visited by two angels. One of them says, 'O Allah, give him more who spends (for the sake of Allah ﷻ), and the other says, "Oh Allah, bring destruction to one who withholds." (Sahih Muslim)

Anas رضي الله عنه said that once a man from the tribe of *Tameem* came to the Prophet ﷺ and said:

"O Messenger of Allah! I have plenty of property, a large family, a great deal of money and I am a gracious host to my guests. Tell me how to conduct my life and how to spend?" The Holy Prophet ﷺ replied, "Pay Zakat out of your property, for truly it is a purifier which purifies you, and be kind to your relatives, and acknowledge the rights of the poor, neighbours and beggars." (Musnad Ahmad)

It is related from Abu Kabshah al-Anmari رضي الله عنه that the Holy Prophet ﷺ said:

"I swear upon three (things) and ask you to memorise my words: Sadaqah taken from a property never decreases it; a man who suffers injustice and is patient with it, Allah will grant him strength; a man who starts begging, Allah will cause him to be poor." (Tirmizi)

Warnings for those who do not pay Zakat

Whoever affirms that *Zakat* is a *Farz* act and yet refuses to pay it, due to stinginess, then such a person has committed a major sin. However, if a person refuses to pay *Zakat*, while denying its obligation, then he has disbelieved, as Allah ﷻ says:

*"Those who give not the Zakat and they are disbelievers in the Hereafter."
(Surah-Al-Fussilat, Verse: 7)*

There are severe warnings in the Qur'an for those who do not pay *Zakat*:

"...and there are those who bury gold and silver and spend it not in the way. Allah, announces unto them a most grievous penalty. On the day when heat will be produced out of that (wealth) in the fire of hell and with it will be branded their foreheads their flanks and their backs!" (Surah-Al-Tauba, Verses: 34-35)

The Holy Prophet ﷺ said:

"Save yourself from Hellfire even by giving half a date-fruit in charity." (Sahih Bukhari)

Categories, Rate and Rulings of Zakat

To be liable for *Zakat*, one's wealth must amount to more than a threshold figure termed as '*Nisab**'. To determine the *Nisab*, there are two measures: either gold or silver. There is unity among the Companions  and the *Fuqaha* (Jurists) that both gold and silver are subject to *Zakat*. Nowadays, we have paper and non silver, non gold coin which is our currency and we should pay *Zakat* on such currency as well. The jurists divide the wealth in the following categories.

- **Gold:** *Nisab* by the gold standard is 3 ounces of gold (85.05 grams) or its cash equivalent, approximately \$ 3,900 (on 31st December 2017)**
- **Silver:** *Nisab* by the silver standard is 21 ounces of silver (595.34 grams) or its cash equivalent, approximately \$ 358 (on 31st December 2017)**
- **Cash Savings:** If the amount of cash possessed by a person equals to the value of the *Nisab* for silver or gold, then 2.5% of the saved amount has to be deducted as *Zakat*.
- **Cash Investment:** When cash money is entrusted to others for a period of time, such money is subject to 2.5% *Zakat* on the capital plus the profit, per annum.
- **Agricultural wealth:** For naturally irrigated land, the yield is subject to 10% *Zakat* on the agricultural produce. For artificially irrigated land, the yield is subject to 5% *Zakat* on the agricultural produce.
- **Risk Investment:** The modern *Fiqh* considers the investment in industry and development similar to agricultural investment, so the yield should be subject to 10% *Zakat* if it exceeds the *Nisab*.
- **Mineral Wealth:** Mining is an activity and it is dealt with as an industry and will be liable for *Zakat* for the net income at 10%.
- **Shares and Stocks***:** If the shares are purchased with the intention of capital gain, *Zakat* will be obligatory on the market value of the shares. If the stock is purchased for resale, it is considered trade merchandise and hence *Zakat* is due on it on yearly basis, depending on its market value.

* *Nisab* is that amount, capital or product that must exceed in order for a Muslim owner to be obliged to give *Zakat*.

** Value will vary with the current market value of gold and silver.

*** Rulings differ in case the shares or stocks are not purchased with the intention of resale (Darul Iftaa Leicester, UK.).

- **Animal Wealth*:** For 5-9 camels, a one-year old female sheep has to be given as *Zakat*. For 30-39 cows/bulls, a one year old calf has to be given out. For 10-120 sheep or goats, one sheep has to be given as *Zakat*.

Who must pay *Zakat*?

Zakat must be paid by every Muslim who has a *Nisab*, which is the minimum of one's holdings liable to *Zakat*** . The *Nisab* is conditioned by the following:

1. *Zakat* should be paid on any amount of money remaining after meeting the expenses for necessities such as food, clothes, housing, vehicles and craft machines. A complete Islamic calendar year needs to pass, starting from the day of the *Nisab*'s possession. It is forbidden to delay the payment of *Zakat*. It needs to be paid immediately on its due time.
2. Regarding the payment of *Zakat* on the wealth of orphans and mentally challenged people, there is a difference of opinion among the scholars. At-Tirmizi has reported that:

"Jurists differ on this issue. More than one Companion of the Prophet ﷺ, said that Zakat may be taken from an orphan's property. Among these are: Umar ﷺ, Ali ﷺ, Ayesha ﷺ and Ibn Umar ﷺ. This view is also supported by Malik, Ash-Shafa'i, Ahmad, and Ishaq. Another group, including Sufyan and Ibn-al-Mubarak, hold that Zakat should not be taken out of an orphan's property." (Fiqh-us-Sunnah)

3. If a person passes away before giving *Zakat*, then it is the duty of his family to obtain it from his estate and give it to the deserving people.

Recipients of *Zakat*

Allah ﷻ has clearly mentioned the recipients of *Zakat* in the Qur'an:

*"Verily the Sadaqat (Zakat) are only for **the poor**¹ and **the needy**² and **those employed to collect**³ (the funds); and **to attract the hearts of those who have been inclined**⁴ (towards Islam); and **to free the captives**⁵; and for **those in debt**⁶; and **for Allah's cause**⁷, and for **the wayfarer**⁸; a duty imposed by Allah. And Allah is All-Knower, All-Wise." (Surah-Al-Tauba, Verse: 60)*

* With increase in animal stock, the number of animals given out as *Zakat*, also varies.

** To be eligible for *Zakat*, total of all wealth should exceed *Nisab*, even though ownership of individuals assets might be less than the respective *Nisab* of those assets.

Recipients of Zakat	Explanation
1. Al-Fuqara (The poor people)	They are those people who do not have sufficient money to fulfill their needs and the needs of their dependents, i.e. to provide clothing and housing.
2. Al-Masakeen (The needy)	A <i>Miskeen</i> is one who is needy and whose level of poverty is such that he is forced to beg for food.
3. Al-Amiloon Alayhi (Those who are involved in collection and distribution of Zakat)	The person who helps in collecting <i>Zakat</i> , maintaining it or is the scribe who records it, then such a person is given a wage for his work from it even if he is wealthy.
4. Al-Mu'allafati Quloob (Those whose hearts are to be reconciled with faith/ new converts)	<i>Zakat</i> can be given to a disbeliever with the hope that he or his people may accept Islam.
5. Ar-Riqaab (The slaves)	In Islam, it is recommended to free the slaves. Therefore, <i>Zakat</i> can be used for helping slaves to attain their freedom.
6. Al-Gharimoon (Those indebted)	They are those people who have acquired a debt but not by disobeying Allah ﷻ or His Messenger ﷺ, and it is not possible for them to pay it off.
7. Fi-Sabilillah (In the way of Allah ﷻ)	<i>Zakat</i> should be given to such people who are involved in deeds such as <i>Jihad</i> , building <i>Masajid</i> , schools and shelters for orphans.
8. Ibnus-Sabeel (Wayfarer)	It is that traveller who is cut off far from his land. Therefore he is given from <i>Zakat</i> in order to fulfill his needs. However if he can take a loan from someone, then <i>Zakat</i> is not to be given to him.

Rules and Ethics of Zakat

1. Allah ﷻ accepts only those sincere efforts that a Muslim does for His sake. So he or she must give out *Zakat* with the sole and sincere intention of pleasing Allah ﷻ.
2. It is better to give *Zakat* confidentially. This is to prevent the possibility of showing off. Allah ﷻ says in the Qur'an:

"If you disclose your sadaqa (Zakat), it is well; but if you conceal them and give them to the poor that is better for you. Allah will expiate you from some of your sins. And Allah is well-acquainted with what you do." (Surah-Al-Baqarah, Verse: 271)

The Holy Prophet ﷺ said:

"Charity that is concealed, dispels the wrath of Allah." (Tirmizi)

3. Do not give *Zakat* in such a way that it may hurt the feelings of the recipient. If someone does it, Allah ﷻ will invalidate his charity. Allah ﷻ warns the believers in these words:

"O you who believe! Do not render in vain your charity by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allah, nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allah does not guide the disbelieving people."
(Surah-Al-Baqarah, Verse: 264)

4. *Zakat* must be given from lawful earnings because Allah ﷻ does not accept that *Zakat* or charity which is taken out from unlawful money.
5. If a person has any needy relatives, he should give *Zakat* to them instead of strangers. The Prophet ﷺ said:

"The best charity is that which is practised by a wealthy person, and given to his dependents."
(Sahih Bukhari)

Do you know ?

Zakat is not to be paid to one's parents and offsprings. Moreover, it is not to be given to the family of the Holy Prophet ﷺ.

6. It should be kept in mind that the extremely aged and the defective animals whose defect would decrease their value, are not to be taken for *Zakat**.

* Abu Bakr ﷺ said: "The old animal, the defective animal and the male-goat are not to be given for charity." (Sunan-An-Nasai and Sunan Ibn Majah)

7. It is also instructed that the best of wealth of the people should not be taken. For example the pregnant animals that are close to the time of delivery and the strong male animals that are used for studding, or those sheep that have been fattened for eating, are not to be taken.

“Stay away from (taking) the best of their property.” (Agreed upon)

Benefits of Zakat

There are many benefits of giving *Zakat*:

1. *Zakat* cleanses the human heart from selfishness and greed for wealth. The Holy Prophet ﷺ said:

Every day two angels come down from Heaven and one of them says, O Allah! Compensate every person who spends in Your cause and the other (Angel) says, ‘O Allah! Destroy every miser.’ (Agreed)

2. It helps fulfil the needs of the poor and deprived people.
3. It does not limit the accumulation of wealth among the rich people. Hence by giving *Zakat*, the wealth will not remain with the wealthy ones only. Rather it will circulate among the different sections of the society and will boost the economy. The Holy Prophet ﷺ said:

“If anyone of you is a guardian of an orphan who owns a property, he must trade with (invest) it and not leave it till Sadaqa (or Zakat) consumes it.” (Tirmizi)

4. It is a Divine injunction and ordinance from Allah ﷻ Himself, therefore, one is accountable to Allah ﷻ directly. People who pay *Zakat* would receive lots of rewards from their Lord as the Qur'an states:

*“The parable of those who spend their substance in the way of Allah is that of a grain of corn, it grows seven ears and each ear has a hundred grains.”
(Surah-Al-Baqarah, Verse: 261)*

5. It purifies the property of the people with means. Their wealth and other belongings get pure from the shares which do not belong to them. A certain percentage of the saved wealth, when distributed in the right manner, not only improves the financial condition of the under privileged people, it also helps in decreasing the rate of crime in society.

Allah ﷻ says:

“Take Sadaqa (Zakat) from their wealth in order to purify them and sanctify them with it, and invoke Allah for them. Verily! Your invocations are a source of security for them, and Allah is All-Hearer, All-Knower.” (Surah-Al-Tauba, Verse: 103)

6. It is an effective tool in cultivating the spirit of social responsibility on the part of the contributor and a feeling of security and belonging on the part of the recipient.
7. It removes the ill feeling of envy and jealousy from the needy who is the recipient of *Zakat* and develops goodwill, warm wishes and love for the contributor.
8. It develops emotions of love, care and sympathy for each other and builds up a relationship of brotherhood.
9. It keeps money circulating in society in balance. Every year the *Sahib-e-Nisab* pay *Zakat* which is received by the poor, hence the inflow of money remains steady and constant.
10. It rids society from the curse of begging.
11. It is a great system of progressive economy that makes a state strong.
12. A progressive economy always needs more and more workers. Thus *Zakat* helps in the upliftment of the unemployed in society by providing them means of livelihood.

Sadaqat-ul-Fitr* (Zakat-ul-Fitr)

It is a compulsory charity which is to be paid on the completion of the month of Ramadan. It is *Wajib* on every Muslim whether male, female, minor or adult on whom *Zakat* is compulsory. Its purpose is to provide those who fasted, with means of making up for errors during Ramadan and to help the poor to celebrate *Eid-ul-Fitr* festivity with the rest of the Muslims. The head of the family may pay the required amount for the other members. The Holy Prophet ﷺ instructed the people to pay *Sadaqat-ul-Fitr* before going for the Eid Prayer. Ibn Umar رضي الله عنه reported:

“Allah’s Messenger ﷺ prescribed the payment of Zakat-ul-Fitr (on breaking the Fast) of Ramadan for people, for every freeman, or slave, male and female among the Muslims, one sa’ of dried dates, or one sa’ of barley.” (Sahih Bukhari)

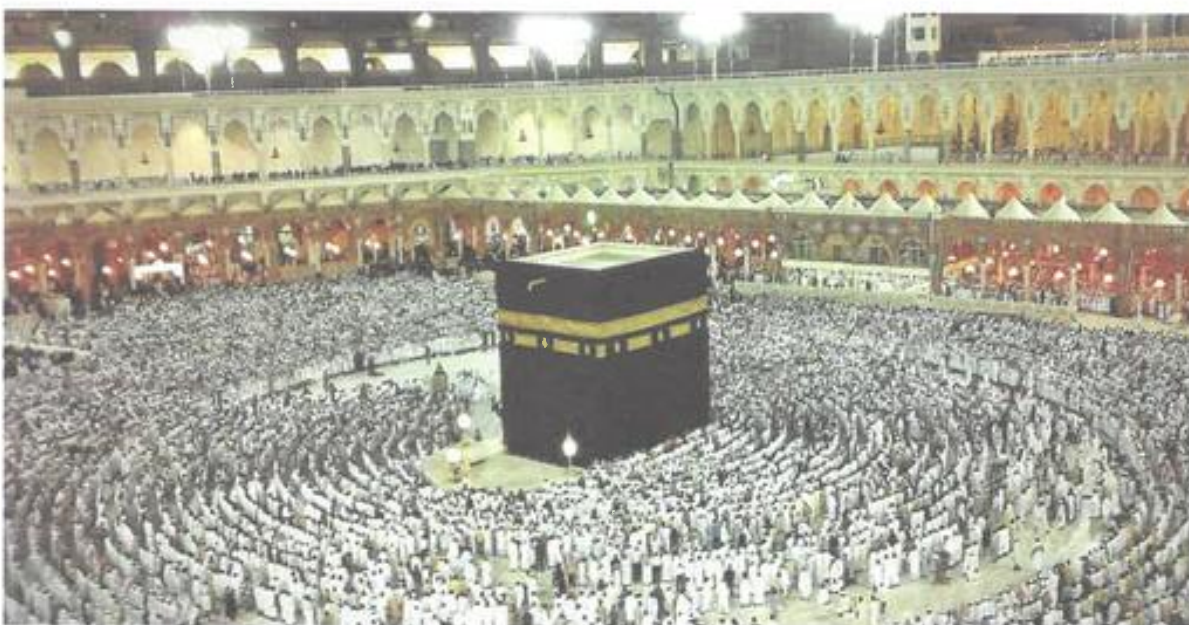
* Currently, the Sadaqat-ul-Fitr is about 1.63 kg of wheat or its price at the market rate.

5. Hajj (Pilgrimage)

Importance of Hajj

Hajj (Pilgrimage) is the fifth pillar of Islam. It involves travelling for the purpose of visiting Ka'abah, the sacred House of Allah ﷻ, to perform the *Manaasik* (rites), i.e., the actions and words reported in accounts of the Prophet's ﷺ *Hajj*. It is a *Farz* (obligatory) on every Muslim male and female who can afford to perform it, at least once in his or her lifetime. The Qur'an says:

"And complete the Hajj and Umrah in the service of Allah."
(Surah-Al-Baqarah, Verse: 196)



Since, it is a tough and rigorous *Ibadah* (worship), that is why it is obligatory to perform *Hajj* only once in a lifetime. Ibn Abbas رضي الله عنه narrated that once the Holy Prophet ﷺ was addressing the Companions رضي الله عنهم and he was asked whether *Hajj* needs to be performed every year. The Holy Prophet ﷺ replied:

"Had I said 'yes', it would have become a (yearly) obligation and had it become a (yearly) obligatory duty, you would have failed to keep it. Hajj is obligatory only once in one's lifetime. Whatever one does over and above this is supererogatory (a voluntary act) for him." (Musnad Ahmad, Sunan Abu Dawood)

Hajj is the largest annually occurring pilgrimage in the world in which people having similar objectives and similar religious thoughts put on the same clothing and perform all the rituals together, without any discrimination of caste, colour, creed or status. The pilgrims

are considered Allah's ﷺ guests as the Holy Prophet ﷺ said:

"Pilgrims and those performing Umrah are Allah's guests; their Prayers are answered and their supplications for forgiveness are granted."

(Sunan-An-Nasai, Sunan-Ibn-Majah)

The importance of *Hajj* can be gauged from the following verse of the Qur'an:

"In it are manifest signs, the place of Ibrahim(عليه السلام); whosoever enters it, he attains security. And Hajj to the Ka'abah is a duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves (i.e. denies Hajj) then he is a disbeliever of Allah, then Allah stands not in need of any of the 'Aalameen (mankind, jinn and all that exists)."

(Surah Aal-e-Imran, Verse: 97)

Hajj is one of the best deeds a person can perform in his life. Abu Hurairahؓ narrated that the Holy Prophet ﷺ said:

"Hajj is the Jihad for the old, the weak and the women." (Sunan-An-Nasai)

Hasan ibn Ali ؓ narrated:

"Once a man came to the Holy Prophet ﷺ and said, 'I am a coward and a weak person. Is there anything I can do?' The Holy Prophet ﷺ said: 'You may go for a Jihad(striving) that involves no fighting, that is, Hajj.'" (Musannaf Abdur-Razzaq)

Pre-conditions for Hajj

The following pre-conditions must be fulfilled by a person before *Hajj* becomes *Farz* upon him:

1. He/She must be a Muslim.
2. He/She must be an adult.
3. He/She must be in a sound state of mind.
4. He/She must be free.
5. He/She must have sufficient amount of money to meet all the expenses during the journey.
6. He/She must be physically fit to undertake the journey.
7. For a female, it is compulsory to perform *Hajj* along with her *Mahram**.

* Father, brother, husband, uncle, son, nephew, paternal grand father, maternal grand father, grand son, son in-law, stepfather, stepson.

If a person is financially capable but too old, weak or is suffering from a disease which will make him unable to perform *Hajj* then he should assign someone else to perform *Hajj* on his behalf at his expense.

“A man of Banu Amir came to the Prophet ﷺ and said, ‘My father is very old, he cannot perform Hajj and Umrah himself nor can be ridden on a mount’. The Prophet ﷺ said: ‘Perform Hajj and Umrah on behalf of your father.’” (Sunan Abu Dawood)

As for a person who had died before performing the obligatory *Hajj*, then his or her heir must assign someone to perform *Hajj* on behalf of the deceased. All the following expenses in this regard must be paid from the property of the deceased person.

Types of Hajj

There are three forms of *Hajj*: 1. *Tamatt’u* 2. *Qiran* 3. *Ifrad*

1. **Hajj-e-Tamatt’u:** In *Hajj-e-Tamatt’u*, a pilgrim wears *Ihram* for *Umrah* first during the month of *Hajj*, which means when he reaches Makkah, he makes *Tawaf* and *Sa’ee* for *Umrah*. He then does *Halq* (shaves off his head) or *Qasr* (clips his hair). On the day of *Tarwiyah*, which is the 8th of Zil Hajj, he puts on his *Ihram* again for *Hajj* only and performs all the *Manaasik* (rites) of *Hajj*. The person who performs *Hajj-e-Tamatt’u* is called *Mutawatte’*.
2. **Hajj-e-Qiraan:** In *Hajj-e-Qiraan*, a pilgrim wears *Ihram* for both *Umrah* and *Hajj* or he wears *Ihram* first for *Umrah*, then make an intention for *Hajj* before his *Tawaf* for *Hajj*. He does not shave off his head or trim his hair till after the *Rami* on 10th Zil Hajj.
3. **Hajj-e-Ifrad:** *Hajj-e-Ifrad* is usually done by the residents of Makkah or by the people who arrive just in time for *Hajj* and do not have time to perform *Umrah*. In this *Hajj*, a pilgrim wears *Ihram* for *Hajj* only. When he reaches Makkah, he performs *Tawaf* only. He does not shave off his head or clip his hair as he does not disengage from *Ihram*. Instead, he remains in *Ihram* till after he stones *Jamrat-Al-Aqabah* on the 10th of Zil Hajj. It is permissible for him to postpone his *Sa’ee* for *Hajj* until after his *Tawaf* for *Hajj*. The person who performs *Hajj-e-Ifrad* is called *Mufrid*. It is not obligatory for a *Mufrid* to slaughter an animal on *Hajj*.

Faraiz of Hajj

Hajj is the greatest of all *Ibadaat*. If a person is careful in performing all the rites with utmost sincerity and care, all his sins are washed away. So it is extremely important to take care of all the *Faraiz* of *Hajj*. If even any one of these obligatory acts is missed out, the *Hajj* becomes void.

1. Putting on the *Ihram*, making the *Niyat* of *Hajj* and reciting the *Talbiyah*.
2. Staying in the plain of Arafat on the 9th of Zil Hajj, and doing the *Wuquf-e-Arafat* with sincerity and devotion.
3. Visiting the Ka' abah for *Tawaf-ul-Ifadah* / *Ziarah* on the 10th, 11th or 12th of Zil Hajj after doing *Halq* or *Qasr*.

Wajibat of Hajj

If any of the following *Wajib* acts is left out, the Hajj does not become void but the pilgrim will have to compensate by slaughtering an animal or by giving *Sadaqah*. These acts are:

1. Stay at Muzdalifa
2. *Sa'ee* between Safa and Marwa
3. Stoning of the three *Jamraat*
4. Sacrifice
5. *Halq* (shaving of head) or *Qasr* (clipping of hair)
6. *Tawaf-e-Wida*

Sunnah of Hajj

Some acts like *Tawaf-e-Qudum*, spending the whole night at Muzdalifah and staying at Mina on the 13th of Zil Hajj are *Sunnah* acts. If they are not followed, there is no penalty on the pilgrim.

Terms Associated with Hajj

◆ Miqat

Miqat is the specific place where a pilgrim intending to perform *Hajj* or *Umrah*, must put on the *Ihram* and declare his intention to do so. Anyone intending to perform *Hajj* or *Umrah* must not pass beyond the *Miqat* without the *Ihram*. However, people who live nearby, or inside Makkah should put on the *Ihram* where they live.

There are different *Mawaqeet** for *Ihram*:

1. Zul-Hulaifa is the *Miqat* for the people of Madinah.
2. Juhfa is the *Miqat* for the people of Syria.
3. Qarn-ul-Manazil is the *Miqat* for the people of Najad.
4. Zaat-ul-Iraq is the *Miqat* for the people of Iraq.
5. Yalamlam is the *Miqat* for the people of Yemen and the eastern countries including Pakistan.

* Plural of *Miqat*.

◆ Ihram

Ihram is the dress worn by the male with the intention to perform either *Hajj* or *Umrah*, or both. It is one of the *Faraiz* of *Hajj* and *Umrah*, along with the *Niyat* (and *Talbiyah*) which is an important element of both. Allah ﷻ says:

"And they have been commanded no more than this, to worship Allah, offering Him sincere devotion."
(*Surah-Al-Bayyinah, Verse: 5*)

Do you know ?

"Ayesha (رضي الله عنها) reported Allah's Apostle (ﷺ) as saying: Five are the harmful things which should be killed in the state of Ihram or otherwise: snake, speckled crow, rat, voracious dog, and kite." (Sahih Muslim)

During the pilgrimage, the males must wear the *Ihram* which consists of two sheets of white, unstitched cloth. One is wrapped over the chest and the other (*Izar*) is wrapped round the lower part of the body. Females do not have to wear any special *Ihram*. They must dress up in such a way that their dress fulfills the requirements of modesty. Women who observe *Hijab* must make sure that the veil should not touch their face.

Forbidden Things While Wearing the Ihram

When a pilgrim is in state of *Ihram*, he or she must be careful to avoid the following acts.

- Shaving or cutting of hair.
- Trimming the nails.
- Wearing perfume or applying perfumed hair oil.
- Wearing stitched clothes (for men).
- Wearing socks (for men).
- Covering the head (for men).
- Wearing shoes over the ankles (for men).
- Swearing, quarreling or using abusive language.
- Carrying weapons.
- Marrying or having marital relations.
- Uprooting or damaging the plants.
- Harming, hunting or killing wild animals.



A Muhrim*.

* The person in *Ihram*.

◆ Makkah

Makkah is the most dearest and favourite city of Allah ﷻ, on earth. It is the centre of Muslims' worship. It has the oldest and the most sacred 'House' of Allah ﷻ, (Ka'abah), which is visited by hundreds of thousands of Muslims every year. Prophet Muhammad ﷺ was also born here, that is why he loved Makkah very much. It is a place of peace and blessings where all living organisms are protected from violence. Cutting of trees and other plants, fighting and killing are forbidden in Makkah. The city of Makkah is called *Haram* because of the Ka'abah. Allah ﷻ says in the Qur'an:



"Whosoever enters it, he attains security." (Surah-Aal-e-Imran, Verse:97)

Allah ﷻ has sworn about the prominence and sanctity of Makkah in these words:

"I swear by this city (Makkah)." (Surah-Al-Balad, Verse:1)

◆ Ka'abah

Ka'abah is the holiest place on earth and the sacred 'House of Allah ﷻ'. Allah ﷻ says:

"Allah has made the Ka'abah, the Sacred House, an asylum of security and benefits (e.g. Hajj and Umrah) for mankind." (Surah-Al-Ma'idah, Verse: 97)

"Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessings, and a guidance for Al-'Aalameen. (mankind and jinn)." (Surah-Aal-e-Imran, Verse: 96)

According to the Islamic traditions, Prophet Adam عليه السلام laid the foundation stone of the Ka'abah. It was to this very place that Prophet Ibrahim عليه السلام was guided with his family and it was here on Allah's ﷻ command that he left his wife, Hajra عليه السلام and their infant son, Ismaeel عليه السلام. Hajra's عليه السلام desperate search for drinking water, by running to and fro between the hills of Safa and Marwah and her entreaties to Allah ﷻ were rewarded by the

Do you know ?

Allah ﷻ has described five names of Makkah in the Holy Qur'an: Makkah, Bakkah, Al-Balad, Al-Qariya and Umm-ul-Qura.

sprightly flow of water from the ground just near the spot where she had placed Ismaeel (عليه السلام). This well came to be known as **Zamzam**. Later, the people of Banu Jurham tribe who had come to visit, settled there within the reach of the well of Zamzam.

Ibrahim (عليه السلام) would often visit Makkah to meet his family. Once when he came to see Ismaeel (عليه السلام), who was now a young man of twenty, he told him about Allah's (ﷻ) command to rebuild the Ka'abah. Assisted by Ismaeel (عليه السلام), Prophet Ibrahim (عليه السلام) undertook the sacred job and they started to rebuild the Ka'abah. It was a difficult task for them both but they laboured patiently. During the construction, they prayed to Allah (ﷻ) in these words:

"And (remember) when Ibrahim (عليه السلام) and (his son) Ismaeel (عليه السلام) were raising the foundations of the House, saying, "Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower." (Surah-Al-Baqarah, Verse: 127)

After the reconstruction of Ka'abah, Allah (ﷻ) commanded Ibrahim (عليه السلام) to announce pilgrimage of His House for the people. Allah (ﷻ) says in the Qur'an:

"And proclaim to mankind the Hajj (pilgrimage). They will come to you on foot and on every lean camel; they will come from every deep and distant (wide) mountain highway (to perform Hajj)." (Surah-Al-Hajj, Verse: 27)

Since that time, Muslims from all over the world come to Makkah to perform *Hajj* and *Umrah*.

◆ Intention and Talbiyah

After wearing *Ihram* it is incumbent upon the pilgrims to make the intention of *Hajj* or *Umrah* loudly and repeat the *Talbiyah* thrice. *Talbiyah* is a prayer which is recited repeatedly by the pilgrims during *Hajj* and before *Umrah*. It is a conviction that they intend to perform the *Hajj/Umrah* only for the magnificence of Allah (ﷻ). It signifies a response to the summons of Allah (ﷻ). Imam Malik (رحمته الله) reported from Nafi' that Ibn Umar (رضي الله عنه) said: "The Holy Prophet (ﷺ) made his *Talbiyah* in these words,":

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ لَا شَرِيكَ لَكَ

"Here I am at Your service, O Allah (ﷻ)! You have no partner, Here I am at Your service, O Allah (ﷻ). Verily, all the praise and blessings belong to You, and all the sovereignty is for you. You have no partner."

◆ The Tawaf (Circumambulation)

Pilgrims who reach Makkah with the intention of *Hajj-e-Tamatt'u* or *Hajj-e-Qiran* first perform *Umrah* by doing the *Tawaf* (circumambulation of the Ka'abah) in an anti-clockwise direction seven times, starting and finishing at the *Hajr-e-Aswad* (Black Stone). Before beginning the *Tawaf*, the male pilgrim holds part of the *Ihram* under the right arm and the other part over the left shoulder, called *Idtiba*. The first three rounds of *Tawaf* around the Ka'abah are made at a jogging pace (*Ramal*), and the last four at a walking pace while reciting the following (or any other) *Du'a*:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

“Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of Fire.” (Surah-Al-Baqarah, Verse: 201)

Whenever the pilgrims approach the *Hajr-e-Aswad*, they are required to do *Istilam* i.e. raise their hands towards it and say **اللَّهُ أَكْبَرُ**. If it is possible, it is also desirable to kiss or touch the *Hajr-e-Aswad*, as did the Holy Prophet ﷺ. However, if it is not possible, they can just raise both hands in salutation, directed towards it while doing *Istilam*. After the *Tawaf* around the Ka'abah is completed, two *Rak'aat Nafil* are offered near Maqam-e-Ibrahim.

◆ The Sa'ee

Then commences the *Sa'ee* which is done in the commemoration of Hajra's **السَّعْيُ** running between the hills of Safa and Marwah. The pilgrim enters from the Bab-al-Safa and ascends the Mount Safa, making the *Niyat* for the *Sa'ee*. The pilgrim faces the Ka'abah, reciting the Qur'anic verse:

“Verily! As-Safa and Al-Marwah are of the Symbols of Allah.” (Surah-Al-Baqarah, Verse: 158)

Then the pilgrim walks to and fro, between the hills of Safa and Marwah, seven times. The end of the *Sa'ee* marks the end of the *Umrah*. The pilgrim can come out of the state of *Ihram* by doing *Halq* (shaving off the head) or *Qasr* (clipping the hair). Women only cut a lock of their hair equal to the length of a finger tip.



Sa'ee between Safa and Marwah.

Rites of Hajj (Manasik-e-Hajj)

8th Zil Hajj, the first day of Hajj

◆ Proceeding to Mina

On the 8th of Zil Hajj, after offering *Fajr* prayers, the pilgrims put on the *Ihram* again, do the *Niyat* of *Hajj* and proceed to Mina while chanting the *Talbiyah* on the way. They observe all the remaining Prayers (*Zuhr*, *Asr*, *Maghrib* and *Isha*) at Mina and spend the night there. The next morning they offer *Fajr* Prayer and leave for Arafat.



Mina, the city of tents.

9th Zil Hajj, the second day of Hajj

◆ Wuqoof-e-Arafat

When the sun rises, the pilgrims go to the plain of Arafat and pray *Zuhr* and *Asr* combined at the time of *Zuhr*, making each one, two *Rak'aat* and listen to the *Khutba*. They remain in the plain of Arafat until sunset. There they supplicate as much as possible while standing facing the Ka'abah. This is called *Wuqoof-e-Arafat*. The *Wuqoof* is considered the greatest part of the pilgrimage without which *Hajj* is considered incomplete. The Holy Prophet ﷺ is reported to have said:

“Hajj is Arafat.” (Tirmizi)

There, at the bottom of a hill called the *Jabal-Ar-Rahmah* (Mount of Mercy), the Holy Prophet ﷺ delivered his farewell sermon. The *Wuqoof-e-Arafat* commemorates this event. On the day of *Arafat*, Allah ﷻ revealed the following verse:

“...This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion...” (Surah-Al-Ma'idah, Verse: 3)



Masjid-e-Nimrah (Arafat)



Jabal Ar-Rahmah (Arafat)

It is an emotional day, when Muslims, clad in white *Ihram*, gather from all corners of the world. Their hearts filled with devotion, the bare-headed masses seek Allah's ﷻ forgiveness and affirm their faith in His unity. At Arafat, the pilgrims may sit, stand or lie down anywhere. A number of prayers are recited here till the sun sets.

◆ From Arafat to Muzdalifah

After sunset, without offering their *Maghrib* prayer, the pilgrims depart from Arafat and proceed to Muzdalifah which is about halfway between Mina and Arafat, chanting praises to Allah ﷻ. This place is also known as **Mash'ar-ul-Haram**. Allah ﷻ says in the Holy Qur'an:



Wuqf-e-Arafat.

"Then when you leave Arafat, remember Allah (by glorifying Him with praises, prayers and invocations) at the Mash'ar-ul-Haram . And remember Him (by invoking Allah for all good.) as He has guided you, and verily, you were, before, of those who were astray." (Surah-Al-Baqarah, Verse: 198)

On arrival at Muzdalifah, the pilgrims offer the *Maghrib* and *Isha* prayers together with one *Azaan* and *Iqamah*, and spend the whole night in praying. They also collect fifty to seventy pebbles for *Rami*. These pebbles should be slightly bigger than beans but smaller than peanuts. The pebbles may also be collected at Mina.



Muzdalifah.



Pilgrims collecting pebbles in Muzdalifah.

10th Zil Hajj, the third day of Hajj (Yaum-un-Nahr — Day of Sacrifice)

◆ Rami (Throwing Pebbles at the Aqaba Pillar)

After offering the *Fajr* prayer, pilgrims stay for a few minutes at Muzdalifah. When the sun rises, they leave Muzdalifah and depart for Mina to perform *Rami*. At Mina, there are three, rectangular, masonry pillars, the *Jamraat*, which symbolise *Shaitan*. On reaching the *Jamraat*, the *Talbiyah* stops as each pilgrim throws his set of seven pebbles, one at a time, at *Jamrat-ul-Aqabah*, the farthest pillar. *Rami* of the three pillars represents stoning of *Shaitan*, who tried (thrice) to persuade Prophet Ibrahim عليه السلام to disobey Allah's ﷻ command to sacrifice his son, Ismaeel عليه السلام. While throwing the pebbles, the pilgrim keeps the Masjid-e-Kheef on his left, faces the *Qiblah* and recites:



بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ

Throwing the pebbles is symbolic of the pilgrim's redemption from evil. On the following days, the pilgrims throw 7 + 7 + 7 pebbles a day at the three pillars i.e. *Jamrat-ul-Ula*, *Jamrat-ul-Wusta* and *Jamrat-ul-Aqabah*. The pilgrim may nominate any one else to do *Rami* on his or her behalf if he or she has a reasonable cause such as weakness due to old age, a wounded arm, sickness.

◆ Sacrifice

At the end of the *Rami*, the pilgrims return to their tents in Mina where they celebrate Eid-ul-Azha to mark the occasion. On this day, the pilgrims sacrifice a sheep, goat, cow or camel in the name of Allah ﷻ.



It symbolises the rejection of idolatrous sacrifice and is a way of offering thanks to Allah ﷻ. The *Qurbani* (sacrifice) is done in commemoration of the obedience of Prophet Ibrahim ؑ in agreeing to sacrifice his son. It reinforces in the Muslims the pledge of sharing their fortune with those who are less privileged. Muslims throughout the world perform the same ritual of *Qurbani* on this day, spiritually standing in unity with the pilgrims in Mina. It is a bond of unity between them.



◆ Shaving and Cutting of Hair

The male pilgrims then shave off their heads or clip their hair while the women cut a lock of their hair, equal to the length of a finger tip. It is narrated by Abdullah ibn Abbas ؓ that the Holy Prophet ﷺ said:

“Shaving is not a duty laid on women; only clipping of the hair is incumbent on them.” (Sunan Abu Dawood)

With the completion of this ritual, the Muslim has virtually fulfilled the greater part of his or her obligation as a pilgrim.

◆ Release from the Ihram

The pilgrim is partially released from the conditions of *Ihram*, and can then wear other clothing and do everything that was lawful before, except engaging in marital relations. Ayesha ؓ said:

“I applied Etr (scent) to the Holy Prophet (ﷺ) as he became free from Ihram ...” (Sahih Muslim)

◆ Tawaf-al-Ifadah/Ziyarat

After sacrifice, the pilgrims go to Makkah and perform a mandatory *Tawaf* of the Ka’abah, known as *Tawaf-al-Ifadah*, to seal the pilgrimage. This time the *Tawaf* is preferably done from midnight on the day of the sacrifice. Then they offer two *Rak’aat Nafil* at Maqam-e-Ibrahim and perform *Sa’ee*. With the completion of this *Tawaf* and *Sa’ee*, the pilgrim is allowed to do everything that was lawful before *Ihram*, including engaging in marital relations.

11th, 12th and 13th Zil Hajj (Ayyam-Al-Tashreeq*)

◆ Stay at Mina

After performing *Tawaf* and *Sa’ee*, the pilgrims return to Mina to spend the nights of the 11th and 12th Zil Hajj (13th optional) there. The pilgrims then stone the three

* *Ayyam-Al-Tashreeq* literally means ‘Days of drying of the meat’. It is *Wajib* for all Muslims (who are not offering Hajj) to recite *Takbeer-e-Tashreeq* (Allahu Akbar, Allahu Akbar, Allahu Akbar, la ilaaha il-lallaahu, Wallahu Akbar, Allahu Akbar Wa lillahil Hamd) audibly once after every *Farz Salah* from the morning of the 9th of Zil Hijj (Day of Arafat) till the *Asr Salah* of the 13th of Zil Hajj.

Jamraat in the afternoon of both the 11th and 12th of Zil Hajj (13th optional). They start with the first pillar *Jamrat-ul-Ula*, which is farthest from Makkah, then *Jamrat-ul-Wusta* and lastly *Jamrat-ul-Aqaba*. Each one is stoned with seven consecutive pebbles accompanied by *Takbeer*. The pilgrims stop after stoning the first and middle *Jamrah* to make supplications while facing the Ka'abah. It is not permissible to stone before noon on these two days.

After the completion of *Rami* on the 12th of Zil Hajj, most of the pilgrims leave for Makkah, while some prefer to stay at Mina till the 13th Zil Hajj and do *Rami*, following the *Sunnah* of the Holy Prophet ﷺ.

◆ **Tawaf-al-Wida**

Finally the pilgrims perform a farewell *Tawaf* called the *Tawaf-al-Wida** before leaving Makkah. It is a *Wajib Ritual*. They circumambulate the Ka'abah, perform two *Rak'aat Nafil* prayer near Maqam-e-Ibrahim and drink water of Zamzam. Now, all the rituals of *Hajj* are completed.

◆ **Visit to Madinah**

Before or after the splendid honour of *Hajj*, the pilgrims travel to the city of Madinah. Though it is not a part of *Hajj* but the pilgrims like to go to Madinah to visit the Masjid-e-Nabwi to pay *Salam* and respect at the grave of the Holy Prophet ﷺ and offer *Nawafil* at Rawda-tul-Riaz-ul-Jannah (the garden of Paradise). This place has great importance. It is narrated by Abu Hurairah ؓ that the Holy Prophet ﷺ said:

"There is a Rawdah (garden) from the gardens of Paradise between my house and my pulpit and my pulpit is on Al-Kauthar." (Sahih Bukhari)

They also visit the famous graveyard of Jannat-ul-Baqi in Madinah where the graves of the Companions ؓ, Ummuhat-ul-Momineen and the family of the Prophet ﷺ (*Ahl-al-Bayt*) are situated. Muslims also visit Masjid-e-Quba, Masjid-e-Qiblatain and Mount Uhud.

Umrah

Umrah means minor pilgrimage. It is commonly known as *Hajj-e-Asghar*. There are many acts of *Umrah* which are similar to *Hajj*.

* It means to bid farewell.

Similar Steps in Umrah and Hajj

- *Ihram*, *Niyat* and *Talbiyah*
- *Tawaf* and 2 *Rak'at Nafil* at Maqam-e-Ibrahim.
- *Sa'ee* between Safa and Marwah.
- Shaving or clipping of hair (to come out of the condition of *Ihram*.)

Differences between Hajj and Umrah

Hajj	Umrah
1. It is obligatory for those who can afford.	1. It is optional.
2. It is performed only during the prescribed month and dates.	2. It can be performed at any time of the year.
3. It is performed once in the lifetime.	3. There is no fixed number to perform <i>Umrah</i> .
4. It is performed in five to six days.	4. It is easily performed in an hour or so.
5. The most important part of <i>Hajj</i> is <i>Wuqoof-e-Arafat</i> .	5. There is no <i>Wuqoof-e-Arafat</i> .
6. Pilgrims spend the night at Muzdalifah.	6. There is no need to stay at Muzdalifah.
7. Pilgrims have to stay in Mina to perform <i>Rami</i> .	7. There is no need to stay at Mina, or to perform <i>Rami</i> .
8. <i>Talbiyah</i> is stopped with the beginning of <i>Rami</i> on 10th Zil Hajj.	8. <i>Talbiyah</i> is stopped when the pilgrim starts the <i>Tawaf</i> .
9. Pilgrims have to sacrifice animals.	9. There is no sacrifice of animals.

Benefits of Hajj

Hajj is not only a great *Ibadah*, but there is an immense reward for the one who does it in the prescribed manner. It is narrated by Abu Hurairah رضي الله عنه that the Holy Prophet ﷺ said:

“Sound Hajj has no reward except Paradise.” (Sahih Bukhari, Sahih Muslim)

A person who performs *Hajj*, all of his sins are washed away. The Holy Prophet ﷺ said:

“Hajj which is free from sins and defects is rewarded with Paradise.” (Agreed upon)

Hajj is a great spiritual experience. It is the experience of coming closer to Allah ﷻ since the person gives up his worldly affairs, spends his money and travels all the way to Makkah to perform *Hajj*. While observing the regulations, the believer shows his readiness to forsake his interest in worldly affairs and spend his time, efforts and belongings in the way of Allah ﷻ. At each and every step of *Hajj*, the pilgrim observes the *Sunnah* of both Prophets Ibrahim عليه السلام and his family, and of Prophet Muhammad ﷺ. He does not indulge in any sinful activity nor tries to hurt anyone. Thus there is forgiveness for the pilgrim as *Hajj* wipes off all his past sins. Abu Hurairah رضي الله عنه reported that the Holy Prophet ﷺ said:

“He who performs Hajj for Allah’s pleasure and avoids all lewdness and sins, will return after Hajj free from all sins as he was on the day his mother gave birth to him.” (Sahihain)

Hajj not only uplifts the pilgrim spiritually but it is also beneficial for worldly terms as business and trading is also allowed during *Hajj*. Allah ﷻ says:

*“It is no crime on you, if you seek of the bounty of your Lord (during pilgrimage).”
(Surah-Al-Baqarah, Verse: 198)*

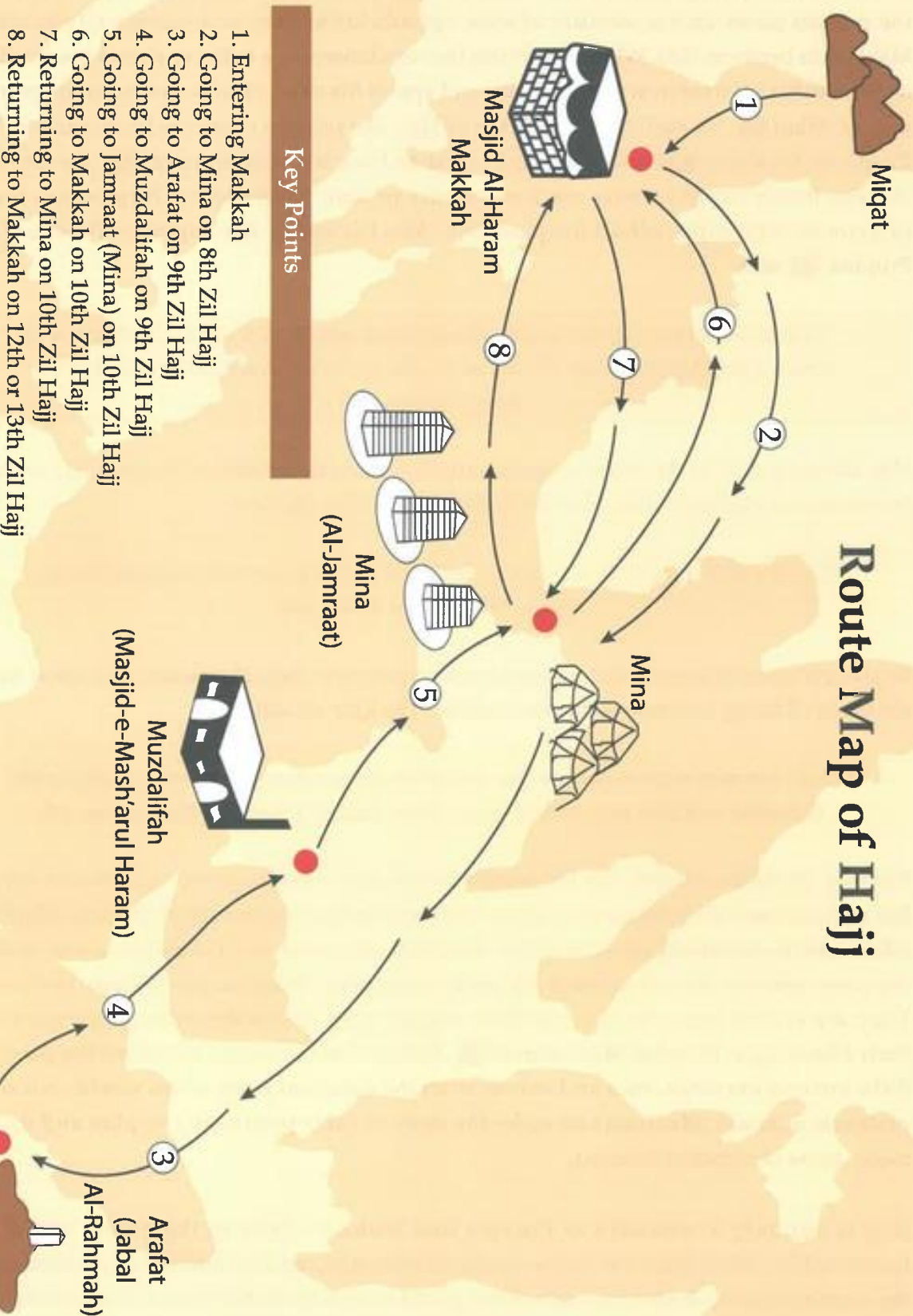
As people from different occupations come to perform *Hajj*, they learn and know different ways of doing business with one another. The Qur’an states:

“That they may witness things that are of benefit to them (i.e. reward of Hajj in the Hereafter and also some worldly gain from trade).” (Surah-Al-Hajj, Verse: 28)

Hajj has immense benefits for the people. It not only brings a person closer to Allah ﷻ, but to the other believers as well. It is a wholesome demonstration of the universality of Islam and the brotherhood of Muslims. Muslims all over the world gather at one place, at the same time for the same cause. By performing *Hajj*, Muslims get to know each other. They are able to learn the rules of their religion and follow the principles and way of their Messenger, Prophet Muhammad ﷺ. It is the best occasion to collect the people of different communities, race and colour from the different parts of the world on a single platform of Islam. Muslims can make the most of this opportunity to plan and discuss many areas of common interest.

Hajj is not only a reminder of the fact that Makkah alone in the whole world was honoured by Allah ﷻ in being the centre of monotheism and that it will continue to be the centre of Islam. It also reminds of the grand assembly on the Day of Judgement when people will stand before Allah ﷻ waiting for their result.

Route Map of Hajj



Procedure of Hajj-e-Tamatt'u

Step 1: Enter Makkah City

- Do *Ghusl* and wear *Ihram* garments.
- Make intention to perform *Umrah*.
- Recite *Talbiyah*.
- Avoid forbidden acts of *Ihram*.
- Enter Makkah reciting *Talbiyah*.
- Perform *Tawaf* around Ka'abah i.e. circle the Ka'abah 7 times.
- Offer 2 *Rak'at* prayer behind *Maqam-e-Ibrahim*.
- Drink *Zamzam*.
- Now perform *Sa'ee* between *Safa* and *Marwa*.
- Clip hair or shave off head and remove *Ihram* garments.

Step 2: Go to Mina

- On 8th Zil Hajj, put on *Ihram* garments again and do *Niyat* of Hajj.
- Move towards Mina after *Fajr* Prayer.
- Remain in Mina during the *Tarwiah* Day and offer 5 prayers starting from the *Zuhr* Prayer and ending with the *Fajr* prayer of 9th Zil Hajj.

Step 3: Go to Arafat

- On 9th Zil Hajj, leave for Arafat after *Fajr* prayer and stay there until sunset.
- Glorify Allah ﷻ, repent and ask Him for forgiveness.
- Listen to the *Hajj Khutba* (if possible)
- Offer *Zuhr* and *Asr* Prayers combined during the time of *Zuhr* Prayer.

Step 4: Go to Muzdalifah

- Just before *Maghrib*, leave for Muzdalifah.
- Offer *Maghrib* and *Isha* prayers combined (*Isha* is shortened to 2 *Rak'at* Farz and *Witr*)
- Collect 50/70 pebbles for *Rami*.
- Stay overnight and offer *Fajr* prayer of 10th Zil Hajj.

Step 5: Return to Mina

- On 10th Zil Hajj, shortly before sunrise, leave Muzdalifah and go back to Mina.
- Perform *Rami* i.e. go to *Jamrat-ul-Aqabah* and stone it with 7 pebbles.
- After stoning, sacrifice an animal (sheep, goat, cow or camel).
- Shave off your head or clip hair (women should cut only a lock of hair).
- Take off *Ihram* garments and wear casual dress.

Step 6: Go to Ka'abah

- Now go to Ka'abah and perform *Tawaf-al-Ifadah* (*Tawaf-e-Ziyarat*).
- Perform *Sa'ee* between *Safa* and *Marwa*.

Step 7: Return to Mina

- After completing *Tawaf-al-Ifadah* (*Tawaf-e-Ziarat*), move towards Mina again.
- Spend the *Tashreeq* days (11th and 12th Zil Hajj) in Mina.
- Each day, after *Zuhr* prayer, stone the 3 *Jamraat*, starting with *Jamrat-ul-Ula* and ending with *Jamrat-ul-Aqaba*.

Step 8: Return to Makkah

- On 12th Zil Hajj, after stoning the 3 *Jamraat*, go back to Makkah.
- Before leaving Makkah, perform *Tawaf-e-Wida* and offer 2 *Rak'at* prayer of *Tawaf-e-Wida*.
- Let *Tawaf-e-Wida* be the last thing you do before leaving Makkah.

Return Home

It is preferred to visit Masjid-e-Nabwi in Madinah and offer *Salam* at the grave of the Holy Prophet ﷺ but it is not a part of Hajj.

Qur'anic Sayings about Articles of Faith	Qur'anic Sayings about Pillars of Islam
1. About Oneness of Allah (Tawheed): <i>"And your Allah is one Allah, there is no god but He, the Most Gracious, Most Merciful"</i> <i>(Surah-Al-Baqarah, Verse: 163)</i>	1. About Shahadah (Declaration of Faith): <i>"There is nothing whatever like unto Him and He is the One that hears and sees (all things)."</i> <i>(Surah-Ash-Shura, Verse: 11)</i>
2. About Angels (Malaika): <i>"Those who are with thy Lord are not too proud to do Him service, and they praise Him and adore Him."</i> <i>(Surah-Al-A'raaf, Verse: 206)</i>	2. About Salah (Prayer): <i>"Successful indeed are the believers who are humble in their prayers."</i> <i>(Surah-Al-Mominun, Verse: 1)</i>
3. About Divine Books (Kutub): <i>"But righteous is he who believes in Allah and the Last Day and the angels and the Scripture."</i> <i>(Surah-Al-Baqarah, Verse: 117)</i>	3. Sawm (Fasting): <i>"Fasting has been prescribed for you as it was prescribed for those before you so that you may restrain against sins."</i> <i>(Surah-Al-Baqarah, Verse: 183)</i>
4. About the Prophets (Rusul): <i>"And for every nation there is a messenger."</i> <i>(Surah Yunus, Verse:47)</i>	4. About Zakat (Poor due): <i>"Take sadaqah (charity) from their property in order to purify and sanctify them."</i> <i>(Surah-Al-Tauba, Verse: 103)</i>
5. About Predestination and Decree (Qadr): <i>"No misfortune can happen on earth or in your souls but is recorded in a decree before We bring it into existence: That is truly easy for Allah."</i> <i>(Surah-Al-Hadeed, Verse: 22)</i>	5. About Hajj (Pilgrimage): <i>"And complete the Hajj and Umrah in the service of Allah."</i> <i>(Surah-Al-Baqarah, Verse: 196)</i>
6. About Resurrection and the Last Day (Akhirah): <i>"(It is) a Day whereon Men will be like moths scattered about. And the mountains will be like carded wool."</i> <i>(Surah-Al-Qari'ah, Verses: 4-5)</i>	Prophet Muhammad's ﷺ saying about the Pillars of Islam <i>"O people! listen to me in earnest, worship Allah, say your five daily prayers (Salah), fast during the month of Ramadan, and give your wealth in Zakat. Perform Hajj if you can afford to."</i> <i>(Khutba Hajjat-ul-Wida)</i>